The Book
OF
COMMON
PRAYER:
And adminiſtration of the
SACRAMENTS.

And other Rites and Ceremonies of the Church of ENGLAND.

LONDON,
Printed by *Robert Barker*, Printer to the Kings moſt excellent Majeſtie: and by the Aſſignes of *John Bill*.
MDCXXXIX.

¶ An Almanack for xxxviii. Years.

The yeer of our LORD.	The Golden number.	Dominical Letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation Sunday.	Ascension day.	Whitsuntide.	day.
1633	xix	F	17. Febr.	6. March	21. April	26. May	30. May	9. June	1. D
1634	i	E	2. Febr.	19. Febr.	6	11	15	25. May	30. N
1635	ii	D	25. Janu.	11. Febr.	29. Mar	3	7	17	1
1636	iii	CB	4. Febr.	2. March	17. April	22	26	5. June	1
1637	iiii	A	5	22. Febr.	9	14	18	28. May	3. D
1638	v	G	21. Janu.	7	25. Mar.	29. April	3	13	1
1639	vi	F	10. Febr.	27	14. April	19. May	23	2. June	
1640	vii	ED	2	19	5	10	14	24. May	29. M
1641	viii	C	21. Febr.	10. Mar.	25	30	3. June	13. June	1
1642	ix	B	6	23. Febr.	10	15	19. May	29. May	2
1643	x	A	29. Janu.	15	2	7	11	21	3. D
1644	xi	GF	18. Febr.	6. March	21	26	30	9. June	4
1645	xii	E	2	19. Febr.	6	11	15	25. May	30. M
1646	xiii	D	25. Janu.	11	29. Mar.	3	7	17	1
1647	xiiii	C	14. Febr.	3. March	18. April	23	27	6. June	4
1648	xv	BA	30. Janu.	16. Febr.	2	7	11	21. May	3. D
1649	xvi	G	21	7	25. Mar.	29. April	3	13	2
1650	xvii	F	10. Febr.	27. Febr.	14. April	19. May	23	2. June	1
1651	xviii	E	20. Janu.	12	30. Mar.	4	8	21. May	30. A
1652	xix	DC	15. Febr.	3. March	18. April	23	27	6. June	0
1653	i	B	6	23. Febr.	10	15	19	29. May	c
1654	ii	A	22. Janu.	8	26. Mar.	30. April	4	14	3 D
1655	iii	G	11. Febr.	28	15. April	20. May	24	3. June	c
1656	iiii	FE	3	20	6	12	15	25. May	30. M
1657	v	D	25. Janu.	11	29. Mar.	3	7	17	g
1658	vi	C	7. Febr.	24	11. April	16	20	30	A
1659	vii	B	31. Janu.	16	3	8	12	22	b
1660	viii	AG	19. Febr.	7. March	22	27	31	10. June	2. De
1661	ix	F	10	27. Febr.	14	19	23	2	
1662	x	E	26. Janu.	12	30. Mar.	4	8	18. May	30. M
1663	xi	D	15. Febr.	4. March	19. April	24	28	7. June	
1664	xii	CB	7	24. Febr.	10	15	19	29. May	
1665	xiii	A	22. Janu.	8	26. Mar.	30. April	4	14	3. F
1666	xiiii	G	11. Febr.	28	15. April	20. May	24	3. June	
1667	xv	F	3	20	7	12	16	26. May	
1668	xvi	ED	19. Janu.	5	22. Mar.	26. April	30. April	10	29. M
1669	xvii	C	7. Febr.	24	11. April	16. May	20. May	30	A
670	xviii	B	30. Janu.	16	3	8	12	22	b

¶ THE GOLDEN NUMBER.

THe Golden Number is ſo called, becauſe it was written in the Kalen with Letters of gold, right at the day whereon the Moon chang and it is the ſpace of 19. yeers, in the which the Moon returneth to the ſame day of the yeer of the Sun: and therefore is alſo called the Cycl the Moon, in the which the Solſtices and Equinoctials do return to all point in the Zodiaque.

To finde it every yeer, you muſt adde one yeer to the yeer of Ch (for Chriſt was born one yeer of the 19. already paſt) then divide the wh by 19. and that which reſteth is the Golden Number for that yeer: if t be no ſurpluſage, it is then 19.

¶ Note that the Golden Number and Dominical Letter doth cha every yeer the firſt day of January.

¶ Note alſo that the yeer of our Lord beginneth the 25. day of Mar the ſame day ſuppoſed to be the firſt day upon which the world was creat and the day when Chriſt was conceived in the womb of the Virgin Mary.

¶ Janu

JANVARY hath xxxi. dayes.

			Mor. Prayer. 1. Les.	Mor. Prayer. Le.	Even. Prayer. Les.	Even. Prayer. 2. L.
A		New	Gen. 17	rom. 2	Deu. 10	Col. 2.
b		yeares	Gen. 1	Mat. 1.	Gen. 2	Rom. 1
c		day.	3	2	4	2
d			5	3	6	3
e			-	4	8	4
f		Epipha-	10.	Luke 3	Isa 49.	Joh. 2.
g		nie	9.	Mat. 5	Gen. 12	Rom. 5
A		Lucian	13	6	14	6
b			15	7	16	7
c			17	8	18	8
d			19	9	20	9
e		.i.s	21	10	22	10
f		Hi.ry	23	11	24	11
g			25	12	26	12
A			27	13	28	13
b			29	14	30	14
c			31	15	32	15
d		Prisca.	33	16	34	16
e			35	17	37	1 Cor. 1.
f		Fabian	38	18	39	2
g		Agues.	40	19	41	3
A		Vincent	42	20	43	4
b			44	21	45	5
c			46	22	47	6
d		Con. of	Wis. 5.	Act. 22	Wis. 6	Act 26
e		Paul.	Ge. 48.	Mat 23	Ge. 49	1 Cor. 5
f			50	24	Exo 1.	8
g			Ex. 2.	25	3	9
A			4	26	5	10
b			7	27	8	11
c			9	28	12	12

FEBRVARY hath xxvi. daye.

			Mor. Prayer. 1. Les.	Mor. Prayer. 2. Les	Even. Prayer. 1. Les	Even. Prayer. 2. Les
d		Fast.	Ex. 11.	Mar. 1.	Ex. 12.	1. Co. 13
e		Pu. Ma.	Wis. 9.	2	Wis. 12	14
f		Blasii.	Ex 13.	3	14.	15
g			15	4	16	16
A		Agathe.	17	5	18	2 cor. 1
b			19	6	20	2
c			21	7	22	3
d			23	8	24	4
e			32	9	33	5
f			34	10	Lev. 18	6
g		Sa' in	Lev. 19	11	20	7
A		Pis.	26	12	Nu. 11.	8
b			Nu 12.	13	13	9
c		Valen-	14	14	16	10
d		tine.	17	15	20	11
e			21	16	22	12
f			23	Lu. di.	24	13
g			25	di. 1	27	Gal. 1
A			30	2	31	2
b			32	3	35	3
c			36	4	Deu. 1	4
d			Deu. 2.	5	3	5
e		East.	4	6	5	6
f		S Mat-	wi. 9	7	Ecc. 1.	Eph. 1.
g		thias	Deu. 7.	8	28. 7	2
A			8	9	9	3
b			10	10	11	4
c			12	11	13	5

MARCH hath xxxi dayes.

			Mor. Prayer. 1 Les.	Mor. Prayer. 2. Les.	Even. Prayer. Les.	Even. Prayer. 2. Les
1	d	David.	deu. 19	Luk. 12	Deu. 17	Eph. 6
2	e	Cedde.	18	13	19	Phil. 1
3	f		20	14	21	2
4	g		22	15	24	3
5	A		25	16	26	4
6	b		27	17	28	Col. 1.
7	c	Perpe-	29	18	30	2
8	d	tue.	31	19	32	3
9	e		33	20	4	4
10	f	*Equin.*	Josh. 1.	21	Josh. 2.	1 Th. 1
11	g		3	22	4	2
12	A	*S. in Ar*	5	23	6	3
13	b	Gr. gor.	7	42	8	4
14	c		9	John 1	10	5
15	d		23	2	24	2 Th. 1
16	e		Judg. 1	3	Judg. 2	2
17	f		3	4	4	3
18	g	Edward	5	5	6	1 Tim. 1
19	A		7	6	8	2. 3.
20	b		9	7	10	4
21	c	Bene-	11	8	12	5
22	d	dict.	13	9	14	6
23	e		15	10	16	2 Tim 1
24	f	East.	17	11	18	2
25	g	*Ann. of*	Eccl. 2	12	Eccl. 3	3
26	A	*Mary.*	Jud. 19	13	Jud. 2.	4
27	b	*Init. R.*	21	14	Ruth 1	Tit. 1.
28	c	*Cor.*	Ruth. 2	15	3	2. 3
29	d		4	16	1. Sa. 1	Phile.
30	e		1 Sa. 2.	17	3	Heb. 1.
31	f		4.	18	5	2.

APRIL hath xxx. dayes.

			Mor. Prayer. 1. Les.	Mor. Prayer. 2. Les.	Even. Prayer. 1. Les.	Even. Prayer. Les
1	g		1. Sa. 6	Joh 13	1. Sa. 7	Heb. 10
2	A	Richard	8	10	9	4
3	b	Ambr.	10	21	11	5
4	c		12	Acts 1.	12	6
5	d		14	2	15	7
6	e		16	3	17	8
7	f		18	4	19	9
8	g		20	5	21	10
9	A		22	6	23	11
10	b	*So' in*	24	7	25	12
11	c		26	8	27	13
12	d	*Tau.*	28	9	29	Jam. 1.
13	e		30	10	31	2
14	f		2. Sa. 1.	11	2. Sa. 2.	3
15	g		3	12	4	4
16	A		5	13	6	5
17	b		7	14	8	1 Pet. 1.
18	c	Alphag.	9	15	10	2
19	d		11	16	12	3
20	e		13	17	14	4
21	f		15	18	16	5
22	g		17	19	18	2 Pet. 1
23	A	S. Georg	19	20	20	2
24	b		21	21	22	3
25	c	*Mark*	Eccl. 4.	22	Eccl.	1. Jo. 1.
26	d	*Evan.*	2 Sa. 23	23	2. Sa 2	3
27	e		1 K. 1.	24	1. Ki 2.	4
28	f		3	25	4	5
29	g		5	26	6	2
30	A		7	27	8	2. 3

¶ MAY hath xxxj. dayes.

			Mor. Prayer.		Even. Prayer.	
			1. *Les.*	2. *Les.*	1. *Les.*	2. *Les.*
1	B	*Phil.&*	Eccl.7	Act.8.	Eccl.9	Jude
2	c	*Jacob.*	1.Ki.9	28	1.ki.10	Rom.1
3	d	Invent.	11	Mat.10.	12	2
4	e	of the	13	2	14	3
5	f	crosse.	15	3	16	4
6	g	Jo.Port.	17	4	18	5
7	A		19	5	20	6
8	b		21	6	22	7
9	c		2.Ki.1	7	2.Ki.2	8
10	d		3	8	4	9
11	e		5	9	6	10
12	f		7	10	8	11
13	g	*Sol in*	9	11	10	12
14	A	*Gem.*	11	12	12	13
15	b		13	13	14	14
16	c		15	14	16	15
17	d		17	15	18	16
18	e		19	15	20	1.cor.1
19	f		21	17	22	2
20	g	Dunst.	23	18	24	3
21	A		25	19	1Esd.2	4
22	b		1Esd.3	20	4	5
23	c		5	21	6	6
24	d		7	22	9	7
25	e		2Esd.1	23	2Esd.2	8
26	f		4	24	5	9
27	g	Augu-	6	25	8	10
28	A	stine.	9	26	10	11
29	b		13	27	Est. 1.	12
30	c		Est. 2.	28	3	13
31	d		4	Mat.1.	5	14

¶ JUNE hath xxx. dayes.

			Mor. Prayer.		Even Prayer	
			1. *Les.*	2 *Les.*	1. *Les.*	2. *Les*
1	e		Est. 6.	Mat.2.	Est. 7.	1.cor.15
2	f	Nicho.	8	3	9	16
3	g		Job 1.	4	Job 2.	2.cor.1
4	A		3	5	4	2
5	b		5	6	6	3
6	c	Boni-	7	7	8	4
7	d	face.	9	8	10	5
8	e		11	9	12	6
9	f		13	10	14	7
10	g	Bar.Ap	15	11	16	8
11	A		Ecc.10	Act.14	Ecc,12	Act.15
12	b	*S.in Ca.*	Job18.	mar.12	Job 19	2.co.9
13	c	Solst.	20	13	11	10
14	d	esti.	22	14	23	11
15	e		24.25.	15	25.27.	12
16	f		28	16	29	13
16	g		30	Luk. 1	31	Gal.1.
17	A		32	2	33	2
18	b		34	3	35	3
19	c		36	4	37	4
20	d	Edward	38	5	39	5
21	e		40	6	41	6
22	f		42	7	Pro.1.	Eph.1
23	g	*Fast.*	Mal.3.	Mat.3.	Mal.4.	Mat 14
24	A	*Jo.Bap*	Pro. 2.	Luk.8.	Pro.3	Eph.2
25	b		4	9	5	3
26	c		6	10	7	4
27	d		8	11	9	5
28	e	*Fast.*	Ecc.15	Act 3	Ec.19	Act. 4.
29	f	*Pet.Ap*	Pro. 10	Lu. 2.	10.1	Eph.5
30	g					

¶ JULY hath xxxj dayes.

			Mor. Prayer.		Even. Pray	
			1. *Les.*	2. *Les.*	1. *Les.*	2. *L*
1	g		Pro..	Lu.13.	Pro.13	Philes.
2	A	Visi.M	14	14	15	2
3	b		16	15	17	3
4	c	Mattin.	18	16	19	4 gge
5	d		20	7	21	Col. ves
6	e	Dogge	22		23	2 l.
7	f	dayes.	24	1	25	3 ir.b.
8	g		26	20	27	4 t. of
9	A		28	21	29	1Th. ry.
10	b		31	22	cl.1	2
11	c		Eccl.2	23	3	3
12	d	*Sol in*	4	24		4 in
13	e	*Leo*	6	John 1		5 b.
14	f		8	2	5	2 Th. lyer.
15	g	Swithu.	10	3	11	2 sin.
16	A		12	4	Jer 1.	3 tum
17	b		Jere.2	5	3	1 nber
18	c		4	6	5	3
19	d		6	7	7	
20	e	Margar	8	8	9	
21	f		10	9	11	ast.
22	g	Magda	12	10	13	2 Mat-
23	A		14	11	15	hew.
24	b	Fast.	16	12	17	
25	c	*Jam.ap*	Ecc.28	13	Ecc.29	
26	d	Anne.	Jer.18	14	Jer.19	Ti
27	e		20	15	21	prian
28	f		22	16	23	Ph
29	g		24	17	25	H
30	A		26	18	27	*Mich.*
31	b		28	19	29	erom

¶ AUGUST hath xxxj dayes.

			Mor. Prayer.		Even. Pray	
			1. *Les.*	1. *Les.*	1. *Les.*	2.
1	e	Lamas.	Jer.30.	Joh.20	Jer.31.	Hemige
2	d		32	21	33	
3	e		34	Act. 1.	35	
4	f		36		37	1
5	g		38	2	39	
6	A	Transfi.	40	3	41	ith.
7	b	Name	42	4	43	
8	c	of Jesu.	44	5	45.46	
9	d		47	6	48	nnis.
10	e	Laurens	49	7	50	
11	f		51	9	52	Jam
12	g	*Sol in*	Lam.1	10	Lam.2	in Sc.
13	A	*Virg.*	3	11	4	glward
14	b		5	12	Eze.2.	4
15	c		Eze.3.	13	6	5
16	d		7	14	13	1Pe
17	e		14	15	18	the'd.
18	f		33	16	34	Luke
19	g		Dan.1.	17	Dan.2	4 van.
20	A		3	18	4	5
21	b		5	19	6	2Pe
22	c		7	20	8	2
23	d	Fast.	9	21	10	3
24	e	*Barth.*	Ec. 25.	22	Ec.29.	9Jd
25	f	*Apost.*	Dan.11	23	Dan.12	2 Ispin.
26	g		[*] 13	24	14	3
27	A		Ole.1.	25	O .2.3	4 Fast.
28	b	Augus.	4	26	5.6	5 m. ☉
29	c	Be ead.	7	27	8	1.3. Jude.
30	d	of John	9	28	10	Jude
31	e		11	Mat.1.	12	Rom.6

TEMBER hath xxx. dayes.

pray		Mor.Prayer.		Even.Prayer.	
		1. *Lesf.*	2. *Lesf.*	1. *Lesf.*	2. *Lesf.*
2. *L*		1. *Lesf.*	2. *Lesf.*	1. *Lesf.*	2. *Lesf.*
Phil	es.	Hos.13	Mat:2.	Hos.14	Rom.2
2		Joel 1.	3	Joel 2.	3
3		3	4	Am. 1.	4
4	gge	Am. 2.	5	3	5
Col	es	4	6	5	6
2	l.	6	7	7	7
3	ir.b.	8	8	9	8
4	t. of	Obad.	9	Jona.1	9
Th	ry.	Jon.2.	10	4	10
2		Mic.1.	11	Mic.2.	11
3		3	12	4	12
4	in	5	13	6	13
5	b.	7	14	Nah.1.	14
Th	lyer.	Nah.2	15	3	15
2	kin.	Hab.1	16	Hab.2.	16
3	stum	3	17	Zeph.1	1.cor.1
	nber	Zeph.2	18	3	2
	3	Hag.1.	19	Hag.2.	3
		Zec. 1.	20	Zec.2.3	4
	ast.	4.5.	21	6	5
2	Mat-	Ecc.35	22	Ecc.38	6
	hew.	Zec.7.	23	Zec.8.	7
		9	24	10	8
9		11	25	12	9
9	Ti	13	26	14	10
	prian	Mal.1.	27	Mal.2.	11
	Ph	3	28	4	12
	H	Tob.1	Mar.1.	Tob.2.	13
	Mich.	Ecc.25	2	Ec.44.	14
	erom	Tob.3.	3	Tob.4	15

OCTOBER hath xxxj. dayes.

es.		Mor.Prayer.		Even.Prayer	
ray		1. *Lesf.*	2. *Lesf.*	1. *Lesf.*	2. *Lesf.*
2.		1. *Lesf.*	2. *Lesf.*	1. *Lesf.*	2. *Lesf.*
	Hemige	(***)	Mar.4.	Iohn 20	1.co.11
		Tob.7	5	22	2.cor.
		9	6	Tob 10	2
		11	7	12	3
		13	8	14	4
	ith.	Judit.1	9	Judit.2	5
		3	10	4	6
		5	11	6	7
	ennis.	7	12	8	8
		9	13	10	9
	Ja	11	14	12	10
	in Sc.	13	15	14	11
	dward	15	16	16	12
		Wis.1	Lu.di.1	Wis.2	13
		3	di. 1.	4	Gal. 1.
	Pe	5	2	6	2
	held.	7	3	8	3
	Luke	Ecc.51	4	Iob 1.	4
	uan.	Wis.5	5	vis.1	5
		11	6	12	6
2	Pe	13	7	14	Eph. 1.
		15	8	16	2
		17	9	18	3
	Jd	19	10	Eccl.1.	4
2	ispin.	Eccl.2	11	3	5
	3	4	12	5	6
4	aast.	5	13	7	Phil.1.
5	m. O	Jo 24.25	14	Job 42	2
3.	Jude.	Eccl.8	15	Eccl.9	3
	ude	10	16	11	4
		12	17	12	5

NOVEMBER hath xxx. dayes.

			Mor.Prayer.		Even.Prayer.	
			1. *Lesf.*	2. *Lesf.*	1. *Lesf.*	2. *Lesf.*
1	d	*All*	Wis.3	he.11.12	Wis.5	Rev.19
2	e	*Saints.*	Ecc.14	Lu.18.	Ecc:15	Col.2.
3	f		16	19	17	3
4	g		18	20	19	4
5	A	*Pa.conf.*	20	21	21	1.Th.1
6	b	Leonard	22	22	23	2
7	c		24	23	25 [¶]	3
8	d		27	24	28	4
9	e		29	John 1.	30	5
10	f		31	2	32	2.Th.1
11	g	S.Mart.	33	3	34	2
12	A	*S.in Sag*	35	4	36	3
13	b	Brice.	37	5	38	1.tim.1
14	c		39	6	40	2. 3.
15	d	Machut.	41	7	42	4
16	e		43	8	44	5
17	f	Hugh b.	45	9	46 [†]	6
18	g		47	10	48	2.tim.4
19	A		49	11	50	2
20	b	Edmund	51	12	Baru.1	3
21	c	king.	Bar. 2.	13	3	4
22	d	Cicely.	4	14	5	Tit. 1.
23	e	Clem.	6	15	Isa. 1.	2. 3.
24	f		Isa. 2.	16	3	Phile.
25	g	Kathe-	4	17	5	Heb.1.
26	A	rine.	6	18	7	2
27	b		8	19	9	3
28	c		10	20	11	4
29	d	Fast.	12	21	13	5
30	e	*And.ap*	Pro.20	Act.1.	Pro.21	6

DECEMBER hath xxxj. dayes.

			Mor.Prayer.		Even.Prayer	
			1. *Lesf.*	2. *Lesf.*	1. *Lesf.*	2. *Lesf.*
1	f		Isa.14.	Act. 2.	Isa.15.	Heb.7
2	g		16	3	17	8
3	A		18	4	19	9
4	u		20. 21.	5	22	10
5	c		23	6	24	11
6	d	Nicho-	25	*dim.7.*	26	12
7	e	las.	27	*dim.7.*	28	13
8	f	Concep.	29	8	30	Jam.1.
9	g	Ma.	31	9	32	2
10	A		33	10	34	3
11	b	*S.in Ca.*	35	11	36	4
12	c		37	12	38	5
13	d	Luci.	39	13	40	1.Pet.1
14	e		41	14	42	2
15	f		43	15	44	3
16	g	O sapi-	45	16	46	4
17	A	entia.	47	17	48	5
18	b		49	18	50	2.Pet.1
19	c		51	19	52	2
20	d	Fast.	53	20	54	3
21	e	*Thomas*	Pro.25	21	Pro.24	1.Joh.1
22	f	*Ap.*	Isa.55	22	Isa.56.	2
23	g		57	23	58	3
24	A	Fast.	59	24	60	4
25	b	*Christm*	Isa.9.	Luke 2	Isa. 7.	Tit. 3.
26	c	*S. Steph*	Pro.28	Act.6.7	Eccl.4	Acts 7
27	d	*S. John*	Eccl.5	Rev. 1.	Eccl.6	Rev.22
28	e	*Innocen*	Jer.31	Act.2.	Wis.1	1.Jo.5.
29	f		Isa.61.	26	Isa.62	2.John
30	g		63	27	64	3.John
		Vig. A	65	28	66	Jude

¶ Proper Lessons to bee read for the first Lessons at Morning and Evening Prayer, on the Sundayes thoro out the yeer, and for some also the second Lessons.

Sundayes of Advent.	¶ Mattens.	¶ Evensong.
1	Isaiah 1.	Isaiah 2.
2	5	24
3	25	26
4	30	32
Sundayes after Christmas.		
1	Isaiah 37.	Isaiah 38.
2	41	43
Sundayes after the Epiphany.		
1	Isaiah 44.	Isaiah 46.
2	51	53
3	55	55
4	57	58
5	59	64
Septuagesima.	Gen. 1.	Gen. 2.
Sexagesima.	Gen. 3.	Gen. 6.
Quinquagesima.	9	12
Lent.		
1. Sunday.	Gen. 19.	Gen. 22.
2	27	34
3	39	42
4	43	45
5	Exod. 3.	Exod. 5.
6	9	10
Easter day.		
1. Lesson.	Exod. 12.	Exod. 14.
2. Lesson.	Rom. 6.	Acts 2.

¶ Sundayes after Easter.

	¶ Mattens.	¶ Evensong.
The first	Numbers 16.	Num. 22.
2	23	25
3	Deut. 4.	Deut. 5.
4	6	7
5	8	9
Sunday after Ascension day.	Deut. 12.	Deut. 13.
Whitsunday		
1. Lesson.	Deut. 16.	Wisd. 1.
2. Lesson.	Act. 10. Then Peter opened his mouth, &c.	Act. 19. It fortuned, &c. *unto*, After these, &c.
Trinity Sunday.		
1. Lesson.	Gen. 18.	Josh. 1.
2. Lesson.	Matth. 3.	

¶ Sundayes after Trin...

	¶ Mattens.	¶ E...
The first.	Joshua 10.	Josh...
2	Judg. 4.	Judg...
3	1. Sam. 2.	1. Sa...
4	1. Sam. 12.	1. Sa...
5	15	17
6	2. Sam. 12.	2. Sa...
7	22	24
8	1. King. 13.	1. Ki...
9	18	19
10	21	22
11	2. King. 5.	2. Kin...
12	10	18
13	19	23
14	Jerem. 5.	Jerem...
15	25	36
16	Ezek. 2.	Ezek...
17	16	18
18	20	24
19	Dan. 3.	Dani...
20	Joel 2.	Mical...
21	Habak. 2.	Prov...
22	Prov. 2.	3
23	11	12
24	13	14
25	15	16
26	17	19

¶ LESSONS Proper Holy-dayes.

	¶ Mattens.	¶ Evensong.
S. Andrew.	Proverbs 20.	Prover...
S. Tho. Ap.	23	24
Nativity of Christ.		
1. Lesson.	Isa. 9.	Is. 7. G... once... to A...
2. Lesson.	Luke 2. *unto*, And it came to passe.	Titus kind... love,... fooli...
S. Steven.		
1. Lesson.	Prov. 28.	Eccles...
2. Lesson.	Actes 6. and 7. Steven full of faith, &c. *unto* And when fortie yeers, &c.	Act. 7... four... were... to, St... of t... Ghos...
S. John.		
1. Lesson.	Eccles. 5.	Eccles...
2. Lesson.	Revel. 1.	Revel...

	¶ Mattens.	¶ Evensong.		¶ Mattens.	¶ Evensong.
	Jere. 31. *unto* Moreover I heard Ephraim	Wisd. 1.	*Ascension day.*	Deut. 10.	2. Kings 2.
	Gen. 17.	Deut. 10. *unto* And now Israel, &c.	*Munday in Whitsun week.* 1. Lesson.	Gen. 11. *unto* These are the generations of Sem.	Nu. 11. Gather unto me, &c. *unto* Moses and the, &c.
	Rom. 2.	Colos. 2.			
	Isai. 40.	Jsai. 49.			
	Luk. 3. *unto* So that hee was supposed to be, &c.	John 2. *unto* After this he went to Capernaum.	2. Lesson.	1. Cor. 12.	
			Tuesday in Whitsun week.	1. Sam. 19. David came to Samuel, &c.	Deut. 30.
	Wisd. 5.	Wisd. 6.	S. Barnabe.		
	Actes 22. *unto* They heard him.	Actes 26.	1. Lesson.	Eccles. 10.	Eccles. 12.
			2. Lesson.	Actes 14.	Actes 15. *unto* After certain dayes.
	Wisd. 9.	Wisd. 12.	S. Joh. Baptist.		
			1. Lesson.	Malac. 3.	Malac. 4.
	Wisd. 19.	Eccles. 1.	2. Lesson.	Matth. 13.	Matt. 14. *unto* When Jesus, &c.
	Eccles. 2.	Eccles. 3.	S. Peter.		
			1. Lesson.	Ecclus. 15.	Ecclus. 19.
	Hosea 13.	Hosea 14.	2. Lesson.	Actes 3.	Actes 4.
	Daniel 9.	Jer. 31.	S. James.	Ecclus. 21.	Ecclus. 22.
	Gen. 22.	Isai. 53.	S. Bartholomew.	25	29
	Zach. 9.	Exod. 13.	S. Matthew.	35	38
			S. Michael.	39	44
			S. Luke.	51	Job 1.
	Exod. 16.	Exod. 17.			
	Matth. 28.	Actes 3.	Simon and Jude.	Job 24, 25.	Job 42.
			All Saints.		
	Exod. 20.	Exod. 32.	1. Lesson.	Wisd. 3. *unto* Blessed is rather the, &c.	Wisd. 5. *unto* His jealousie also.
	Luke 24. *unto* And behold two of them.	1. Cor. 15.	2. Lesson.	Hebr. 11. 12. Saints by faith *unto*, If ye endure, &c.	Revelation 19. *unto*, And I saw an Angel stand.
	Eccles. 4.	Eccles. 5.			
	Eccles. 7.	Eccles. 9.			

¶ Proper Psalms on certain dayes.

	¶ Mattins.	¶ Evensong.		¶ Mattins.	¶ Evensong.
	Psalm 19.	Psalm 89.	*Ascension day.*	Psalm 8.	Psalm 24.
	45	110		15	68
	85	132		21	108
	2	113	*Whitsunday*	48	104
	57	114		67	145
	111	118			

¶ Cer.

¶ Certain Notes appertaining to the Kalender.

August 26. At this mark (*) Note, that the 13. of Daniel, touching the Hiſtory of Suſanna, is to be read, until theſe words. *And King Aſtyages, &c.*

October 1. At this mark (*,*) Note that the 6. of Exodus is to be read at Morning Prayer, unto theſe words, *Theſe be the heads, &c.*

November 7. At this mark [¶] Note that the beginning of the 26 Chapter of Eccleſiaſticus, unto, *But when one is, &c.* muſt be read with the 25 Chapter.

November 17, ſet this mark [†] Note that the 46. Chapter of Eccleſiaſticus is to be read, unto theſe words, *After this he told, &c.*

Theſe to be obſerved for Holy dayes, and none other.

THat is to ſay, All Sundayes in the yeer. The dayes of the Feaſt of the Circumciſion of our Lord Jeſus Chriſt. Of the Epiphany. Of the Puriſication of the bleſſed Virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed Virgin. Of S. Mark the Evangeliſt. Of S. Philip and Jacob the Apoſtles. Of the Aſcenſion of our Lord Jeſus Chriſt. Of the Nativity of S. John Baptiſt. Of S. Peter the Apoſtle. Of S. James the Apoſtle. Of S. Bartholomew the Apoſtle. Of S. Matthew the Apoſtle. Of S. Michael the Archangel. Of S. Luke the Evangeliſt. Of S. Simon and Jude Apoſtles. Of all Saints. Of S. Andrew the Apoſtle. Of S. Thomas the Apoſtle. Of the Nativity of our Lord. Of S. Steven the Martyr. Of S. John the Evangeliſt. Of the holy Innocents. Munday and Tueſday in Eaſter week. Munday and Tueſday in Whitſun week.

Septuageſima.	before Eaſt.	9. weeks.		Rogations.	after Eaſter.	5. weeks
Sexageſima.		8. weeks.		Whitſunday.		7. weeks
Quinquageſima.		7. weeks.		Trinity Sunday.		8. weeks
Quadrageſima.		6. weeks.				

¶ Rules to know when the Terme beginneth and endeth.

HIllary Term beginneth the xxiij. day of January (if it be not Sunday then the next day after) and endeth the xij. of February.

EAſter Term beginneth xviij. dayes after Eaſter day, and endeth four dayes after Aſcenſion day.

TRinity Term beginneth xij. dayes after Whitſunday, and endeth the Wedneſday fortnight after.

MIchaelmas Term beginneth the xxiij. day of October, if it be not Sunday, and endeth the xxviij. of November.

¶ The Order where Morning and Evening Prayer ſhall be uſed and ſaid.

THe Morning and Evening prayer ſhall be uſed, in the accuſtomed place of the Church, Chappel, or Chancel, except it ſhall be otherwiſe determined by the Ordinary of the place: and the Chancels ſhall remain as they have done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his Miniſtration, ſhall uſe ſuch Ornaments in the Church, as were in uſe by authority of Parliament, in the ſecond yeer of the Reign of Edward *the ſixth, according to the Act of Parliament ſet forth in the beginning of this Book.*

¶ An

Dayes.	*Morning Prayer.*	*Evening Prayer.*
i	i. ii. iii. iiii. v	vi. vii. viii.
ii	ix. x. xi.	xii. xiii. xiv.
iii	xv. xvi. xvii.	xviii.
iiii	xix. xx. xxi.	xxii. xxiii.
v	xxiiii. xxv. xxvi.	xxvii. xxviii. xxix.
vi	xxx. xxxi.	xxxii. xxxiii. xxxiv.
vii	xxxv. xxxvi.	xxxvii.
viii	xxxviii. xxxix. xl.	xli. xlii. xliii.
ix	xliiii. xlv. xlvi.	xlvii. xlviii. xlix.
x	l. li. lii.	liii. liv. lv.
xi	lvi. lvii. lviii.	lix. lx. lxi.
xii	lxii. lxiii. lxiiii.	lxv. lxvi. lxvii.
xiii	lxviii.	lxix. lxx.
xiiii	lxxi. lxxii.	lxxiii. lxxiv.
xv	lxxv. lxxvi. lxxvii.	lxxviii.
xvi	lxxix. lxxx. lxxxi.	lxxxii. lxxxiii. lxxxiv. lxxxv.
xvii	lxxxvi lxxxvii. lxxxviii.	lxxxix.
xviii	xc. xci. xcii.	xciii. xciv.
xix	xcv. xcvi. xcvii.	xcviii. xcix. c. ci.
xx	cii. ciii.	civ.
xxi	cv.	cvi.
xxii	cvii.	cviii. cix.
xxiii	cx. cxi. cxii. cxiii.	cxiv. cxv.
xxiiii	cxvi. cxvii. cxviii.	cxix. *Inde* iv.
xxv	*Inde* v.	*Inde* iv.
xxvi	*Inde* v. (cxxv.	*Inde* iv.
xxvii	cxx. cxxi. cxxii. cxxiii. cxxiiii.	cxxvi. cxxvii. cxxviii. cxxix. cxxx. cxxxi.
xxviii	cxxxii. cxxxiii. cxxxiiii. cxxxv.	cxxxvi. cxxxvii. cxxxviii
xxix	cxxxix. cxl. cxli.	cxlii. cxliii.
xxx	cxliiii. cxlv. cxlvi.	cxlvii. cxlviii. cxlix. cl.

¶ The order how the rest of the Holy Scripture (beside the Psalter) is appointed to be read.

THe old Testament is appointed for the first Lessons at Morning and Evening prayer, and shall be read through every year once, except certain books and chapters which be least edifying, and might best be spared, and therefore are left unread.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, beside the Epistles and Gospels: except the Revelation, out of the which there be onely certain Lessons appointed upon divers proper Feasts.

And to know what Lessons shall be read every day: find the day of the moneth in the Kalender foregoing, and there ye shall perceive the Books and chapters that shall be read for the Lessons both at Morning and Evening Prayer.

And here is to be noted, that whensoever there be any proper Psalms or Lessons appointed for the Sundayes, or for any Feast, moveable or unmoveable, then the Psalms and Lessons appointed in the Kalender shall be omitted for that time.

Ye must note also, that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, except there fall some Feast that hath his proper Collects, Epistle, and Gospel, as Ash-wednesday, &c.

When the Years of our Lord may be divided into four even parts, which is every fourth Year: then the Sundayletter leapeth, and that year the Psalms and Lessons which serve for the 23 day of February, shall be read again the day following, except it be Sunday, which hath proper Lessons of the old Testament appointed in the Table serving to that purpose.

Also, whersoever the beginning of any Lesson, Epistle, or Gospel is not expressed there ye must begin at the beginning of the chapter.

And whersoever is not expressed how far shall be read: there you shall read to the end of the chapter.

Item, so often as the first chapter of S. Matthew is read, either for Lesson or Gospel ye shall begin the same at verse 18, *Now the birth of Jesus Christ*, &c. And the third chapter of S. Lukes Gospel shall be read unto the middle of verse 23. *Being as was supposed the son of Joseph*, &c.

¶ An Order for *Morning Prayer*, dayly throughout the Year.

¶ *At the beginning of* Morning Prayer, *and likewise of* Evening Prayer, *the priest shall read with a loud voice some of these sentences of the* Scriptures *that follow: And then he shall say that which is written after the said sentences.*

AT what time soever a sinner doth repent him of his sin from the bottom of his heart, I will put all his wickedness out of my remembrance saith the Lord.

I do know mine own wickedness, and my sin is alwayes against me.

Turn thy face away from our sins, O Lord and blot out all our offences.

A sorrowfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite hearts.

Rent your hearts and not your garments and turn to the Lord your God because he is gentle and mercifull he is patient and of much mercie, and such a one that is sorrie for your afflictions.

To thee (O Lord God) belongeth mercie and forgivenes for we have gone away from thee, and have not hearkened to thy voice, whereby we might walk in thy lawes which thou hast appointed for us.

Correct us O Lord, and yet in thy judgement, not in thy furie, lest we should be consumed and brought to nothing.

Amend your lives, for the kingdom of God is at hand.

I will go to my Father, and say to him: Father, I have sinned against heaven, and against thee: I am no more worthy to be called thy son.

Enter not into judgement with thy servants, O Lord for no flesh is righteous in thy sight.

If we say that we have no sin, we deceive our selves, and there is no truth in us.

DEarly, beloved brethren, the scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickednes, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father but confess them with an humble, lowly, penitent and obedient heart, to the end that we may obtain forgivenes of the same by his infinite goodnes and mercie. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which be requisite and necessarie, as well for the body as the soul. Wherefore I pray and beseech you as many as be here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

¶ *A general confession to be said of the whole congregation after the minister kneeling*

ALmighty and most mercifull Father, we have erred and strayed from thy waies like lost sheep: we have followed too much the devices and desires of our own hearts: we have offended against thy holy laws: we have left undone those things which we ought to have done, and we have done those things which we ought not to have done: and there is no health in us: but thou, O Lord have mercie upon us miserable offenders. Spare thou them: O God which confess their faults: restore thou them that be penitent, according to thy promises declared unto mankind in Christ Jesu our Lord; and grant O most mercifull Father for his sake, that we may hereafter live a godly, righteous and sober life to the glory of thy holy Name. Amen.

¶ *The absolution, or remission of sins: to be pronounced by the priest alone.*

ALmighty God the Father of our Lord Jesu Christ, which desireth not the death of a sinner; but rather that he may turn from his wickednes and live, and hath given power and commandment to his ministers, to declare and pronounce to his people being penitent the absolution and remission of their sins: He pardoneth and absolveth all them which truly repent, and unfeignedly believe his holy gospel. Wherefore we beseech him to grant us true repentance and his holy spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

The people shall answer. Amen.

¶ *Then*

¶ *Then ſhall the prieſt begin the Lords prayer with a loud voice.*

OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes as we forgive them that treſpaſs againſt us. And lead us not into temptation: but deliver us from evil. Amen.

Then likewiſe he ſhall ſay,

O Lord, open thou our lips.

Anſw. And our mouth ſhall ſhew forth thy praiſe

Prieſt. O God make ſpeed to ſave us.

Anſ. O Lord make haſte to help us.

Prieſt. Glorie be to the Father &c.

Anſ As it was in the beginning &c.

Praiſe ye the Lord.

¶ *Then ſhall be ſaid or ſung this pſalm following*

Venite exultemus.

O Come let us ſing unto the Lord: let us heartily rejoyce in the ſtrength of our ſalvation

Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with pſalms.

For the Lord is a great God: and a great King above all gods.

In his hands are all the corners of the earth: and the ſtrength of the hills is his alſo

The ſea is his and he made it: and his hands prepared the dry land.

O come let us worſhip & fall down: and kneel before the Lord our maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hands

To day if you will hear his voice harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs.

When your fathers tempted me: proved me and ſaw my works.

Forty years long was I grieved with this generation, and ſaid: It is a people that do erre in their hearts, for they have not known my wayes.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt

Glory be to, &c. As it was, &c.

¶ *Then ſhall follow certain pſalms in order, as they be appointed in a table made for that purpoſe, except there be proper pſalms appointed for that day. And at the end of every pſalm throughout the year, and likewiſe in the end of* Benedictus, Benedicite, Magnificat, *and* Nunc dimittis, *ſhall be ſaid*

Glory be to, &c. As it was, &c.

¶ *Then ſhall be read two leſſons diſtinctly with a loud voice, that the people may hear. The firſt of the old Teſtament the ſecond of the New: like as they be appointed in the Kalender, except there be proper leſſons aſſigned for that day: the prieſt that readeth the leſſon ſtanding and turning him ſelf ſo he may beſt be heard of all ſuch as be preſent: and before every leſſon the prieſt ſhall ſay thus, The firſt, ſecond, third, or fourth chapter of Geneſis, or Exodus Matthew Mark, or other like, as is appointed in the kalender: and in the end of every chapter he ſhall ſay,* Here endeth ſuch a Chapter of ſuch a book.

¶ *And (to the end the people may the better hear) in ſuch places where they do ſing, there ſhall the leſſons be ſung in a plain tune, after the manner of diſtinct reading: and likewiſe the epiſtle and goſpel.*

¶ *After the firſt leſſon ſhall follow,* Te Deum laudamus *in Engliſh daily throughout the whole year.*

WE praiſe thee O God: we knowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all Angels cry aloud: the heavens and all the powers therein.

To thee Cherubin, and Seraphin: continually do cry.

Holy, holy, holy: Lord God of Sabboth.

Heaven and earth are full of the majeſty: of thy glory

The glorious company of the apoſtles praiſe thee.

The goodly fellowſhip of the prophets praiſe thee.

The noble army of martyrs: praiſe thee.

The holy Church throughout all the world: doth knowledge thee.

The Father of an infinite majeſty.

Thine honorable, true: and only Son,

Alſo the holy Ghoſt: the comforter.

Thou art the King of glory: O Chriſt

Thou art the everlaſting Son: of the Father.

When thou tookeſt upon thee to deliver man: thou didſt not abhor the virgins womb.

When thou hadſt overcome the ſharpneſs of death: thou didſt open the kingdom of heaven to all believers.

Thou ſitteſt at the right hand of God: in the glory of the Father.

We believe that thou ſhalt come: to be our judge.

We therefore pray thee help thy ſervants: whom thou haſt redeemed with thy precious blood

Make them to be numbred with thy ſaints: in glory everlaſting.

O Lord ſave thy people: and bleſs

thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee.

And we worſhip thy name: ever world without end.

Vouchſafe (O Lord) to keep us this day without ſin.

O Lord have mercy upon us: have mercy upon us.

O Lord let thy mercy lighten upon us: as our truſt is in thee.

O Lord in thee have I truſted: let me never be confounded.

¶ Or this Canticle. *Benedicite, Omnia opera Domini.*

O All ye works of the Lord: bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye angels of the Lord, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye heavens, bleſs ye the Lord: praiſe him, and magnifie him for ever.

O ye waters that be above the firmament, bleſs ye the Lord: praiſe him and magnifie him for ever.

O all ye powers of the Lord, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye ſun and moon, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye ſtars of heaven, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſhowers and dew, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye winds of God, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye fire and heat, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye winter and ſummer, bleſſe ye the Lord, praiſe him and magnifie him for ever.

O ye dews and froſts, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye froſt and cold, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ice and ſnow, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye nights and dayes, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye light and darkneſſe, bleſſe ye the Lord, praiſe him and magnifie him for ever.

O ye lightenings and clouds, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O let the earth bleſſe the Lord: yea, let it praiſe him and magnifie him for ever.

O ye mountains and hills, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O all ye green things upon the earth bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye wells bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſeas and floods, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye whales, and all that move in the waters, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O all ye fowls of the air, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O all ye beaſts and cattel, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for ever.

O ye prieſts of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſervants of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye ſpirits and ſouls of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O ye holy and humble men of heart, bleſſe ye the Lord: praiſe him and magnifie him for ever.

O Ananias, Azarias, and Miſael bleſſe ye the Lord: praiſe him and magnifie him for ever.

Glory be to, &c. As it was, &c

¶ *And after the ſecond leſſon ſhall be uſed and ſaid* Benedictus, *in Engliſh, as followeth.*

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David.

As he ſpake by the mouth of his holy prophets: which have been ſince the world began.

That we ſhould be ſaved from our enemies, and from the hands of all that hate us.

To perform the mercie promiſed to our fore-fathers: and to remember his holy covenant.

To perform the oath which he ſware to our fore-father Abraham: that he would give us.

That we, being delivered out of the hands of our enemies: might serve him without fear.

In holineſſe and righteouſneſſe before him: all the daies of our life.

And thou child ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of the Lord, to prepare his waies

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins.

Through the tender mercy of our God: whereby the day-ſpring from on high hath viſited us.

To give light to them that ſit in darkneſſe, and in the ſhadow of death: and to guid our feet into the way of peace.

Glory be to the, &c. As it was, &c.

¶ *Or elſe this Pſalm.*

O Be joyfull in the Lord all ye lands, ſerve the Lord with gladneſſe, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God: it is he that hath made us, and not we our ſelves we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſ-giving, and into his courts with praiſe: be thankfull unto him, and ſpeak good of his Name

For the Lord is gracious, his mercie is everlaſting: and his truth endureth from generation to generation.

Glory be to, &c As it was, &c

¶ *Then ſhall be ſaid the Creed by the prieſt and the people ſtanding.*

I Believe in God, the Father Almighty, Maker of heaven and earth: and in Jeſus Chriſt his onely Son our Lord: which was conceived by the holy Ghoſt, born of the virgin Mary, ſuffered under Pontius Pilate, was crucified, dead and buried, he deſcended into hell, the third day, he roſe again from the dead, he aſcended into heaven, and ſitteth on the right hand of God the Father Almighty: from thence he ſhall come to judge the quick and the dead. I believe in the holy Ghoſt, the holy Chatholick Church, the Communion of Saints, the forgiveneſſe of ſins, the Reſurrection of the body, and the life everlaſting. Amen

¶ *And after that, theſe prayers following as well at evening prayer, as at morning prayer all devoutly kneeling, the prieſt firſt pronouncing with a loud voice.*

The Lord be with you

Anſwer. And with thy ſpirit.

Prieſt. Let us pray.

Lord have mercie upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ *Then the prieſts, clerks, and people ſhall ſay the Lords prayer in Engliſh with a loud voice.*

Our Father which art in heaven, *etc.*

¶ *Then the prieſt ſtanding up ſhall ſay,*

O Lord ſhew thy mercy upon us.

Anſwer. And grant us thy ſalvation.

Prieſt. O Lord ſave the king.

Anſwer And mercifully hear us when we call upon thee.

P. Endue thy miniſters with righteouſneſſe.

A. And make thy choſen people joyfull.

P. O Lord ſave thy people.

A. And bleſſe thine inheritance.

P. Give peace in our time, O Lord.

A. Becauſe there is none other that fighteth for us, but onely thou, O God

P. O God make clean our hearts within us.

A. And take not thy holy Spirit from us

¶ *Then ſhall follow three collects. The firſt of the day, which ſhall be the ſame that is appointed at the communion. The ſecond for peace. The third for grace to live well. And the two laſt collects ſhall never alter, but daily be ſaid at Morning prayer, throughout all the year, as followeth.*

¶ *The ſecond collect for peace.*

O God, which art author of peace, and lover of concord in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom: defend us thy humble ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence may not fear the power of any adverſaries, through the might of Jeſus Chriſt. &c.

¶ *The third collect for grace*

O Lord our heavenly Father, Almighty and everlaſting God, which haſt ſafely brought us to the beginning of this day, defend us in the ſame with thy mighty power, and grant that this day we fall into no ſin, neither run into any kinde of danger, but that all our doings may be ordered by thy governance: to do alwayes that is righteous in thy ſight, through Jeſus Chriſt our Lord. Amen.

¶ An Order for EVENING PRAYER through the year.

¶ *The Priest shall say.*

OUr Father which art in heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

¶ *Then likewise he shall say.*

O Lord open thou our lips.

A. And our mouth shall shew forth thy praise.

M. O God make speed to save us.

A. O Lord make haste to help us.

M. Glorie be, &c. As it was, &c.

Praise ye the Lord.

¶ *Then the psalms, in order, as they be appointed in the table for psalms, except there be proper psalms appointed for that day. Then a lesson of the old Testament, as it is appointed likewise in the Kalender, except there be proper lessons appointed for that day. After that* Magnificat *in English, as followeth.*

MY soul doth magnifie the Lord: and my spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowlinesse of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me, and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things, and the rich he hath sent empty away.

He remembering his mercy; hath holpen his servant Israel: as he promised to our fore-father Abraham, and his seed for ever.

Glory be to, &c. As it was &c.

Or else this psalm.

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm: hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembred his mercy and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

Shew your selves joyfull unto the Lord all ye lands: sing, rejoyce, and give thanks.

Praise the Lord upon the harp: sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms: O shew your selves joyfull before the Lord, the King.

Let the sea make a noise and all that therein is: the round world, and they that dwell therein.

Let the flouds clap their hands, and let the hills be joyfull together before the Lord: for he is come to judge the earth.

With righteousness, shall he judge the world: and the people with equity.

Glory be to, &c. As it was in, &c.

¶ *Then a lesson of the new Testament, and after that* Nunc dimittis *in English, as followeth.*

LOrd now lettest thou thy servant depart in peace: according to thy word,

For mine eyes have seen thy salvation.

Which thou hast prepared: before the face of all people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to, &c. As it was, &c.

Or else this psalm.

GOd be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all natins.

Let the people praise thee O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her

her increaſe: and God, even our own God ſhall give us his bleſsing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the, &c. As it was, &c.

Then ſhall follow the Creed with their prayers, as is before appointed at morning prayer after Benedictus *and with the Collects: Firſt of the day: the ſecond for peace: the third for aid againſt all perils, as hereafter followeth: which two laſt Collects ſhall be daily ſaid at evening prayer without alteration.*

The ſecond collect at evening prayer.

O God from whom all holy deſires, all good counſels, and all juſt works do proceed: give unto thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of Jeſus Chriſt our Saviour. Amen.

¶ *The third collect for aid againſt all perils*

Lighten our darkneſs, we beſeech thee, O Lord, and by thy great mercy defend us from all perils and dangers of this night, for the love of thy onely Son our Saviour Jeſus Chriſt. Amen.

¶ *In the faſts of Chriſtmas, the Epiphany, S. Mathias Eaſter, the Aſcenſion, Pentecoſt, S. John Baptiſt, S. James, S. Bartholomew, S. Matthew, S. Simon and Jude, S. Andrew and Trinity Sunday ſhall be ſung or ſaid immediately after* Benedictus, *this confeſſion of our Chriſtian Faith*

WHoſoever will be ſaved, before all things it is neceſſary that he hold the Catholique Faith.

Which faith except every one do keep whole and undefiled: without doubt he ſhall periſh everlaſtingly.

And the Catholique faith is this, that we worſhip one God in Trinity, and Trinity in Unity.

Neither confounding the perſons, nor dividing the ſubſtance.

For there is one perſon of the Father, another of the Son, and another of the holy Ghoſt.

But the Godhead of the Father, of the Son, and of the holy Ghoſt is all one: the glory equal, the majeſty coeternal.

Such as the Father is, ſuch is the Son, and ſuch is the holy Ghoſt.

The Father uncreate, the Son uncreate and the holy Ghoſt uncreate.

The Father incomprehenſible, the Son incomprehenſible, and the holy Ghoſt incomprehenſible.

The Father eternal, the Son eternal, and the holy Ghoſt eternal.

And yet they are not three eternals: but one eternal.

As alſo there are not three incomprehenſibles, nor three uncreated: but one uncreated, and one incomprehenſible.

So likewiſe the Father is Almighty, the Son Almighty, and the holy Ghoſt Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Son is God, and the holy Ghoſt is God.

And yet they are not three Gods but one God.

So likewiſe the Father is Lord, the Son is Lord, and the holy Ghoſt is Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Chriſtian verity: to acknowledge every perſon by himſelf to be God and Lord.

So are we forbidden by the Catholique Religion: to ſay there be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The holy Ghoſt is of the Father, and of the Son: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers: one Son, not three Sons: one Holy Ghoſt, not three Holy Ghoſts.

And in this Trinity none is afore or after other: none is greater, or leſs then another

But the whole three perſons be coeternal together: and coequal.

So that in all things as is aforeſaid: the Unity in Trinity, and the Trinity in Unity is to be worſhipped.

He therefore that will be ſaved: muſt thus think of the Trinity.

Furthermore it is neceſſary to everlaſting ſalvation: that he alſo believe rightly in the Incarnation of our Lord Jeſus Chriſt.

For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, born in the world.

Perfect God, and perfect man: of a reasonable soul, and humane flesh subsisting.

Equal to the Father as touching his God-head: and inferiour to the Father touching his man-hood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conversion of the God-head into flesh: but by taking of the man-hood into God.

One altogether: not by confusion of substance: but by unity of person.

For as the reasonable soul and flesh is one man: so God and man is one Christ.

Who suffered for our salvation: descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick faith: which except a man believe faithfully, he cannot be saved.

Glorie be to the, *etc.* As it was, *etc.*

Thus endeth the order of morning and evening prayer throughout the whole year.

¶ Here followeth the *Letany*, to be used upon Sundayes, Wednesdayes, and Fridays, and at other times, when it shall be commanded by the Ordinarie.

O God the Father of heaven: have mercie upon us miserable sinners.

O God the Father of, etc.

O God the son, Redeemer of the world: have mercie upon us miserable sinners.

O God the Son, etc.

O God the holy Ghost proceeding from the Father and the Son: have mercie upon us miserable sinners.

O God the holy Ghost, etc.

O holy, blessed, and glorious Trinitie, three persons and one God: have mercie upon us miserable sinners.

O holy, blessed and glorious Trinity, etc.

Remember not Lord our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins: spare us good Lord, spare thy people whom thou hast redeemed with thy most precious bloud, and be not angry with us for ever.

Spare us good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the devil from thy wrath and from everlasting damnation.

Good Lord deliver us.

From all blindness of heart, from pride, vain glorie and hypocrisie, from envy, hatred, and malice and all uncharitableness.

Good Lord deliver us.

From fornication, and all other deadly sin, and from all the deceits of the world, the flesh, and the devil.

Good Lord deliver us.

From lightening, and tempest, from plague, pestilence and famin, from battel and murder, and from sudden death.

Good Lord deliver us.

From all sedition and privy conspiracie, from all false doctrine and heresie, from hardness of heart, and contempt of thy word and commandment.

Good Lord deliver us.

By the mysterie of thy holy incarnation, by thy holy nativitie and circumcision, by thy baptism, fasting, and temptation.

Good Lord deliver us.

By thine agonie and bloudy sweat, by thy cross and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the coming of the holy Ghost

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgement.

Good Lord deliver us.

We sinners do beseech thee to hear us (O Lord God) and that it may please thee to rule and govern thy holy church universally in the right way.

We beseech thee to hear us good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee in righteousness, and holiness of life; thy servant *Charls*, our most gracious king and governour.

We beseech thee, etc.

That

That it may pleaſe thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever ſeek thy honour and glorie.

We beſeech thee, etc.

That it may pleaſe thee to be his defender and keeper, giving him the victory over all his enemies.

We beſeech thee etc.

That it may pleaſe thee to bleſs, and preſerve our gracious queen *Mary*, prince *Charls*, and the reſt of the royal progeny.

We beſeech thee, etc.

That it may pleaſe thee to illuminate all Biſhops, Paſtours, and Miniſters of the church: with true knowledge and underſtanding of thy word, and that both by their preaching and living, they may ſet it forth and ſhew it accordingly.

We beſeech thee, etc.

That it may pleaſe thee to endue the Lords of the Councel, and all the Nobilitie with grace, wiſdom and underſtanding.

We beſeech thee, etc.

That it may pleaſe thee to bleſs and keep the Magiſtrates giving them grace to execute juſtice, & to maintain truth.

We beſeech thee, etc.

That it may pleaſe thee to bleſs and keep all thy people.

We beſeech thee, etc.

That it may pleaſe thee to give to all nations unity, peace and concord.

We beſeech thee, etc.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments.

We beſeech thee, etc.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy word, and to receive it with pure affection and to bring forth the fruits of the Spirit.

We beſeech thee, etc.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred and are deceived.

We beſeech thee, etc.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet.

We beſeech thee, etc.

That it may pleaſe thee to ſuccour, help and comfort all that be in danger, neceſſitie and tribulation.

We beſeech thee, etc.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew thy pitie upon all priſoners and captives.

We beſeech thee, etc.

That it may pleaſe thee to defend and provide for the fatherleſs children, and widows, and all that be deſolate and oppreſſed.

We beſeech thee, etc.

That it may pleaſe thee to have mercie upon all men.

We beſeech thee, etc.

That it may pleaſe thee to forgive our enemies, perſecutours and ſlanderers, and to turn their hearts.

We beſeech thee, etc.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them.

We beſeech thee, etc.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy holy ſpirit, to amend our lives according to thy holy Word.

We beſeech thee, etc.

Son of God: we beſeech thee to hear us

Son of God: we beſeech thee to hear us.

O Lamb of God: that takeſt away the ſins of the world.

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the world.

Have mercie upon us.

O Chriſt hear us.

O Chriſt hear us.

Lord have mercie upon us.

Lord have mercie upon us.

Chriſt have mercie upon us.

Chriſt have mercie upon us.

Lord have mercie upon us.

Lord have mercie upon us.

Our Father which art in heaven *etc.*

And lead us not into temptation.

But deliver us from evil. Amen.

The Verſicle

O Lord deal not with us after our ſins

A. Neither reward us after our iniquities.

¶ Let us pray.

O God mercifull Father, that deſpiſeſt nor the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowfull, mercifully aſſiſt our prayers that we make before thee in all our troubles and adverſities whenſoever they oppreſs us, and graciouſly hear us, that thoſe evils which the craft and ſubtility of the devil or man worketh againſt us be brought to nought; and

by the providence of thy goodneſs they may be diſperſed, that we thy ſervants being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord ariſe, help us, and deliver us for thy names ſake.

O God, we have heard with our ears and our fathers have declared unto us the noble works that thou didſt in their dayes, and in the old time before them.

O Lord ariſe, help us, and deliver us for thine honour.

Glorie be to the, *etc.* As it was, *etc.*

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people

Favourably with mercie hear our prayers.

O Son of David have mercie upon us.

Both now and ever vouchſafe to hear us O Chriſt.

Graciouſly hear us, O Chriſt, graciouſly hear us O Lord Chriſt

The Verſicle.

O Lord, let thy mercie be ſhewed upon us.

A. As we do put our truſt in thee.

¶ Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities, and for the glorie of thy Names ſake, turn from us all thoſe evils that we moſt righteouſly have deſerved: and grant that in all our troubles we may put our whole truſt and confidence in thy mercie, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glorie, through our onely Mediatour and Advocate Jeſus Chriſt our Lord. Amen.

¶ *A prayer for the kings Majeſtie.*

O Lord our heavenly Father high and mightie, King of kings, Lord of lords, the onely ruler of princes, which doeſt from they throne behold all the dwellers upon earth, moſt heartily we beſeech thee with thy favor to behold our moſt gracious ſovereign lord king *Charles*, and ſo replenish him with the grace of thy holy Spirit, that he may alway incline to thy will and walk in thy way: endue him plenteouſly with heavenly gifts, grant him in health and wealth long to live, ſtrengthen him that he may vanquiſh and overcome all his enemies, and finally after this life, he may attain everlaſting joy and felicitie, through Jeſus Chriſt our Lord. Amen.

¶ *A prayer for the Queen, Prince Charles and the reſt of the royal progeny.*

ALmighty God, the fountain of all goodneſſe, we humbly beſeech thee to bleſſe our gracious Queen *Marie*, Prince *Charles*, and the reſt of the royall progenie: endue them with thy holy Spirit, enrich them with thy heavenly grace, proſper them with all happineſſe, and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord. Amen

ALmightie and everlaſting God, which onely worketſt great marvels, ſend down upon our biſhops and curates, and all congregations committed to their charge, the healthfull Spirit of thy grace: and that they may truly pleaſe thee, pour upon them the continual dew of thy bleſſing: grant this (O Lord) for the honour of our Advocate and Mediatour Jeſus Chriſt.

¶ *A prayer of Chryſoſtom*

ALmightie God, which haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doeſt promiſe that when two or three be gathered together in thy name, thou wilt grant their requeſts: fulfil now, O Lord the deſires and petitions of thy ſervants, as may be moſt expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlaſting.

THe grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the holy Ghoſt, be with us all evermore. Amen

¶ *For rain if the time require.*

O God heavenly Father, which by thy Son Jeſus Chriſt hath promiſed to all them that ſeek thy kingdom and the righteouſnes thereof, all things neceſſarie to their bodily ſuſtenance: ſend us, we beſeech thee in this our neceſſitie, ſuch moderate rain and ſhowers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jeſus Chriſt our Lord Amen.

¶ *For fair weather.*

O Lord God, which for the ſin of man didſt once drown all the world, except eight perſons, and afterward of thy great mercie didſt promiſe never to deſtroy it ſo again: we humbly beſeech thee that although we for our iniquities have worthily deſerved this plague of rain and waters, yet upon our true repentance thou wilt ſend us ſuch weather, whereby we may receive the fruits of the earth in due ſeaſon, and learn both by thy puniſhment to amend our lives, and for

thy

thy clemency, to give thee, praiſe and glory, through Jeſus Chriſt our Lord. Amen.

¶ *In the time of dearth or famine.*

O God, heavenly Father, whoſe gift it is that the rain doth fall the earth is fruitfull, beaſts increaſe, and fiſhes do multiply: behold we beſeech thee the afflictions of thy people and grant that the ſcarcitie and dearth (which we do now moſt juſtly ſuffer for our iniquities) may through thy goodneſſe be mercifully turned into cheapneſſe and plentie, for the love of Jeſus Chriſt our Lord, to whom with thee and the holy Ghoſt be all honour. *etc*

¶ *In the time of War.*

O Almighty God, King of all kings and governor of all things, whoſe power no creature is able to reſiſt: to whom it belongeth juſtly to puniſh ſinners, and to be mercifully to them that truly repent: ſave and deliver us (we humbly beſeech thee) from the hands of our enemies, abate their pride aſſwage their malice, and confound their devices, that we being armed with thy defence may be preſerved evermore from all perils, to glorifie thee, which art the onely giver of all victorie through the merits of Jeſus Chriſt our Lord Amen.

¶ *In the time of any common plague or ſickneſſe*

O Almighty God, which in thy wrath in the time of king David, didſt ſlay with the plague of peſtilence threeſcore and ten thouſand, and yet remembering thy mercie didſt ſave the reſt: have pitie upon us miſerable ſinners, that now are viſited with great ſickneſſe and mortality, that like as thou didſt then command thine angel to ceaſe from puniſhing, ſo it may now pleaſe thee to withdraw from us this plague and grievous ſickneſſe through Jeſus Chriſt our Lord. Amen.

O God, whoſe nature and property is ever to have mercie and to forgive, receive our humble petitions, and though we be tied and bound with the chain of our ſins yet let the pitifulneſs of thy great mercie looſe us for the honour of Jeſus Chriſts ſake our Mediatour and Advocate. Amen.

¶ *A thankſgiving for rain.*

O God our heavenly Father wh by thy gracious providence, doeſt cauſe the former and the latter rain to deſcend upon the earth, that it may bring forth fruit for the uſe of man: we give thee humble thanks, that it hath pleaſed thee in our greateſt neceſſitie to ſend us at the laſt a joyfull rain upon thine inheritance, and to refreſh it when it was dry, to the great comfort of us, thy unworthy ſervants, and to the glory of thy holy Name, through thy mercies in Jeſus Chriſt our Lord

¶ *A thankſgiving for fair weather*

O Lord God who haſt juſtly humbled us by thy late plague of immoderate rain and waters, and in thy mercy haſt relieved and comforted our ſouls by this ſeaſonable and bleſſed change of weather: we praiſe & glorifie thy holy Name for this thy mercie, and will always declare thy loving kindneſſe from generation to generation through Jeſus Chriſt our Lord.

¶ *A thankſgiving for plenty.*

O Moſt mercifull Father, which of thy great goodneſſe haſt heard the devout prayers of thy church, and turned our dearth and ſcarcity into cheapneſſe, and plenty: we give thee humble thanks for this thy ſpecial bounty, beſeeching thee to continue this thy loving kindneſſe unto us, that our land may yield us her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. Amen.

¶ *A Thankſgiving for peace and victory.*

O Almighty God, which art a ſtrong tower of defence unto thy ſervants againſt the face of their enemies: we yield thee praiſe and thankſgiving for our deliverance from thoſe great and apparent dangers, where with we were compaſſed: we acknowledge it thy goodneſs that we were not delivered over as a prey unto them, beſeeching thee ſtil to continue ſuch thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jeſus Chriſt our Lord.

¶ *A thankſgiving for deliverance from the plague.*

O Lord God, which haſt wounded us for our ſins and conſumed us for our tranſgreſſions by thy late heavy & dreadful viſitation, and now in the midſt of judgement remembring mercy haſt redeemed our ſouls from the jaws of death, we offer unto thy fatherly goodneſs our ſelves our ſouls & bodies which thou haſt delivered to be a living ſacrifice unto thee, alwayes praiſing and magnifying thy mercies in the midſt of the congregation, through Jeſus Chriſt our Lord. Amen.

¶ *Or this.*

WE humbly acknowledge before thee (O moſt mercifull Father) that all the puniſhments which are threatned in thy law, might juſtly have fallen

fallen upon us, by reason of our manifold transgressions and hardnes of heart: yet seeing it hath pleased thee of thy tender mercy upon our weak and unworthy humiliation to asswage the noisome pestilence wherewith we lately have been visited, and to restore the voice of joy and health into our dwellings we offer unto thy divine Majesty the sacrifice of praise and thanksgiving, exalting and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. Amen.

¶ The Collects with the order how to find the beginning and end of the Epistles, and Gospels in the new Testament by the chapters and verse, as it is appointed in the Common Prayer.

¶ *The first Sunday in Advent*
The Collect.

ALmighty God: give us grace, that we may cast away the works of darkneſſe, and put upon us the armour of light, now in the time of this mortal life (in the which thy Son Jesus Christ came to visit us in great humility) that in the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead we may rise to the life immortal through him who liveth and reigneth with thee, *etc.*

The Epistle.

Owe nothing to any man. Rom. 13 verse 8. unto the end.

The Gospel.

And when they drew near. Matth. 21. verse 1. unto verse 14.

¶ *The second Sunday in Advent*
The Collect.

BLessed Lord, which hast caused all holy scripture to be written for our learning: grant us that we may in such wise hear them read, mark, learn and inwardly digest them, that by patience and comfort of thy holy word, we may imbrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Savior our Jesus Christ. Amen.

The Epistle.

For whatsoever things. Rom. 15 verse 4 unto verse 14.

The Gospel.

Then there shall be signs in. Luke 21 verse 25. unto verse 34.

¶ *The third sunday in Advent*
The Collect.

LOrd, we beseech thee, give ear to our prayers, and by thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ. Amen.

The Epistle.

Let a man so esteem of us. 1 Cor. 4 verse 1 unto verse 6.

The Gospel.

And when John heard in. Matth. 11 verse 2 unto verse 11.

¶ *The fourth sunday in Advent.*
The Collect.

LOrd, raise up we pray thee thy power and come among us, and with great might succour us, that whereas through our sins and wickedness, we be sore let and hindered, thy bountifull grace and mercy (through the satisfaction of thy Son our Lord) may speedily deliver us: to whom with thee and the holy Ghost be honor and glory, world without end. Amen.

The epistle.

Rejoyce in the Lord alway. Phil. 4 verse 4. unto verse 8.

The gospel.

This is the record of John. John 1 verse 19 unto verse 29.

¶ *On Christmas day. The collect*

ALmighty God, which hast given us thy onely begotten Son, to take our nature upon him, and this day to be born of a pure virgin, grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit through the same our Lord Jesus Christ, who liveth and reigneth. &c.

The epistle.

At sundry times and in divers. Heb. 1 verse 1. unto verse 13.

The gospel.

In the beginning was the. John 1 verse 1. unto verse 15.

¶ *S. Stevens day. The collect.*

GRant us, O Lord, to learn to love our enemies by the example of thy martyr S. Steven who prayed for his persecutors, to thee which livest and reignest, &c.

¶ *Then shall follow a Collect of the Nativitie, which shall be said continually until New yeares day.*

The epistle.

But he being full of the. Acts 7 verse 55. unto the end.

The gospel.

Wherefore behold. Matth. 23 verse 24. unto the end.

¶ *S. John Evangelists day. The collect.*

MErciſull Lord, we beseech thee to cast thy bright beams of light upon

upon thy Church, that it being lighned by the doctrine of thy blessed Apostle and Evangelist John, may attain to thy everlasting gifts through Jesus Christ our Lord. Amen.

The epistle.

That which was from the. 1 John 1
verse 1. unto the end.

The gospel.

He said unto him John 21
verse 19 unto the end.

¶ *Innocents day.* *The collect.*

ALmighty God, whose praise this day the young Innocents, thy witnesses, have confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in us, that in our conversation our life may expresse thy faith, which with our tongues we do confesse, through Jesus Christ our Lord.

The epistle.

Then I looked, and lo. Revel. 14
verse 1. unto verse 6.

The gospel.

The Angel of the Lord. Mat. 2
verse 13. unto verse 19.

¶ *The sunday after Christmas day.*

The collect.

ALmighty God, which hast given us thine onely begotten Son to take our nature upon him, and this day to be born of a pure Virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth &c.

The epistle.

Then I say, that the heir. Gal. 4
verse 1 unto verse 8

The gospel

The book of the generation. Matt. 1
verse 1 unto the end.

¶ *The Circumcision of Christ.*

The collect

ALmighty God, which madest thy blessed Son to be circumcised and obedient to the Law for man, grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord.

The epistle.

Blessed is the man to whom. Rom. 4
verse 8 unto verse 15.

The gospel.

And it came to pass when the. Luke 2
verse 15 unto verse 22.

¶ *If there be a sunday between the* Epiphany *and the* Circumcision, *then shall be used the same Collect, Epistle and Gospel, at the Communion, which was used upon the day of* Circumcision.

¶ *The Emphany.*

The collect

O God which by the leading of a star didst manifest thy onely begotten Son to the Gentiles mercifully grant that we which know thee now by faith, may after this life have the fruition of thy glorious God-head, through Christ our Lord.

The epistle.

For this cause I Paul Ephes. 3
verse 1 unto verse 13.

The gospel.

When Jesus then was born. Matth. 2
verse unto verse 12.

¶ *The first sunday after the Epiphany.*

The collect

LOrd, we beseech thee mercifully to receive the prayers of thy people which call upon thee and grant that they may both perceive and know what things they ought to do and also have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. Amen.

The epistle.

I beseech you therefore. Rom. 12
verse 1 unto verse 6

The gospel.

And when he was twelve years. Luke 2
verse 42. unto the end.

The second Sunday after the Epiphany

The collect.

ALmighty and Everlasting God, which doest govern all things in heaven and earth, mercifully hear the supplications of thy people, and grant us thy peace all the dayes of our life, through Jesus Christ our Lord.

The epistle

Seeing then that we have. Rom. 12.
verse 6 end in v. 16. at, Be not, &c.

The gospel.

And the third day was. John 2
verse 1 unto verse 12.

¶ *The third Sunday after the Epiphany.*

The collect.

ALmighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Christ our Lord.

The epistle.

Be not wise in your selves. Rom. 12
verse 16 unto the end.

The gospel.

Now when he was come. Matth. 8.
verse 1. unto verse 14.

¶ *The fourth sunday after the Epiphany.*

The collect.

GOd which knowest us to be set in the midst of so many and great dangers,

dangers, that for mans frailneſſe, we cannot alway ſtand uprightly: grant to us the health of body and ſoul, that all thoſe things which we ſuffer for ſin, by thy help we may well paſſe and overcome, through Chriſt our Lord.

The epiſtle.

Let every ſoul be ſubject. Rom. 13 verſe 1 unto verſe 8.

The goſpel.

And when he was entered. Matt. 8 verſe 23 unto the end

¶ *The fifth ſunday after the Epiphany.*

The collect

LOrd we beſeech thee to keep thy church & houſhold continually in thy true Religion, that they which do lean onely upon hope of thy heavenly grace may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord.

The epiſtle

Now therefore as the elect of. Col. 3 verſe 12 unto verſe 18.

The goſpel.

The kingdom of heaven is. Matth. 13 verſe 24 unto verſe 31.

¶ *The ſixth ſunday (if there be ſo many) ſhall have the ſame collect, epiſtle, and goſpel, that was upon the fifth ſunday.*

¶ *Septuageſima ſunday. The collect.*

OLord we beſeech thee, favorably to hear the prayers of thy people, that we which are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſſe, for the glory of thy Name through Jeſus Chriſt our Saviour, who liveth, &c.

The epiſtle

Know ye not that they which. 1 Cor. 9. verſe 24 unto the end.

The goſpel.

For the kingdom of heaven. Mat 20. verſe 1 unto verſe 17.

¶ *Sexageſima ſunday.*

The collect.

LOrd God, which ſeeſt that we put not our truſt in any thing that we do, mercifully grant, that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord.

The epiſtle.

For ye ſuffer fools gladly. 2 Cor. 11. verſe 19 unto verſe 32.

The goſpel.

Now when much people were. Luke 8 verſe 4 unto verſe 16

¶ *Quinquageſima ſunday.*

The collect

OLord, which doſt teach us that all our doings without charity are nothing worth, ſend thy holy Ghoſt, and powr into our hearts that moſt excellent gift of charity the very bond of and all virtues, without the which whoſoever liveth is counted dead before thee: grant this for thine onely Jeſus Chriſts ſake

The epiſtle.

Though I ſpeak with the. 1 Cor. 13 verſe 1 unto the end

The goſpel

Then Jeſus took unto him the. Luke 18 verſe 31 unto the end.

¶ *The firſt day of Lent. The collect*

ALmighty and everlaſting God, which hateſt nothing that thou haſt made and doſt forgive the ſins of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our ſins and knowledging our wretchedneſſe, may obtain of thee the God of all mercy perfect remiſſion and forgiveneſſe through Jeſus Chriſt.

The epiſtle

Turn you unto me with all. Joel 2 verſe 12 unto verſe 18.

The goſpel.

Moreover when ye faſt, look. Matt. 6 verſe 16 unto verſe 21.

¶ *The firſt ſunday in Lent.*

The collect.

OLord, which for our ſake didſt faſt fourty dayes and fourty nights: give us grace to uſe ſuch abſtinence: that our fleſh being ſubdued to the ſpirit, we may ever obey thy godly motions in righteouneſſe and true holineſſe to thy honour and glory which liveſt and reigneſt, &c.

The epiſtle.

So we therefore as workers. 2 Cor. 6 verſe 1 unto verſe 11.

The goſpel.

Then was Jeſus led of the Matth. 4 Verſe 1 unto verſe 12.

¶ *The ſecond ſunday in Lent,*

The collect

ALmighty God, which doeſt ſee that we have no power of our ſelves to help our ſelves, keep thou us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities, which may happen to the body and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus &c.

The epiſtle.

And furthermore we beſeech. 1 Theſſ. 4 verſe 1. unto verſe 9.

The goſpel.

And Jeſus went thence. Matt. 15 verſe 21. unto verſe 29.

¶ *The third ſunday in Lent,*

The collect.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth

forth the right hand of thy Majesty to be your defence against all our enemies through Jesus Christ our Lord. Amen.

The epistle.

Be ye therefore followers of. Ephes. 5
verse 1. unto verse 15.

The gospel.

Then he cast out a devil. Luke 11
verse 14. unto verse 29.

¶ *The fourth sunday in Lent.*

The collect

GRant we beseech thee, Almighty God that we which for our evil deeds are worthily punished by the comfort of thy grace may mercifully be received, through our Lord Jesus Christ.

The epistle.

Tell me ye that will be under. Gal. 4
verse 21. unto the end

The gospel

Jesus went his way over the. John 6
verse 1. unto verse 15.

¶ *The fifth sunday in Lent.*

The collect

WE beseech thee, Almighty God, mercifully to look upon thy people, that by thy great goodness they may be governed and preserved evermore, both in body and soul, through Jesus Christ our Lord Amen.

The epistle.

But Christ being come an high. Heb. 9
verse 11. unto verse 16.

The gospel.

Which of you can rebuke me. John 8
verse 46. unto the end

¶ *The sunday next before Easter.*

The collect.

ALmighty and everlasting God which of thy tender love towards man, hast sent our Saviour Jesus Christ to take upon him our flesh, and to suffer death upon the crosse, that all mankind should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection through the same Jesus Christ our Lord.

The epistle.

Let the same minde be in you. Phil. 2
verse 5. unto verse 12.

The gospel.

And it came to passe when. Matt. 26
verse 1. unto chap. 27 verse 57.

¶ *Munday next before Easter.*

The epistle.

Who is this that cometh. Isa 63
verse 1. unto the end.

The gospel.

And two days after followeth. Mark 14
verse 1. unto the end.

¶ *Tuesday before Easter.*

The epistle.

The Lord hath opened. Isa 50
verse 5. unto the end.

The gospel.

And anon in the dawning. Matt. 15
verse 1. unto the end

¶ *Wednesday before Easter.*

The epistle.

For where a testament Heb. 9
verse 16. unto the end.

The gospel.

Now the feast of unleavened. Luke 22
verse 1. unto the end.

¶ *Thursday next before Easter.*

The epistle.

Now in this that I declare. 1 Cor. 11
verse 17. unto the end.

The Gospel.

Then the whole multitude. Luke 23
verse 1. unto the end

¶ *On good Friday.*

The collect.

ALmighty God, we beseech thee graciously to behold his thy family for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the crosse, who liveth and reigneth, &c.

ALmight, and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: receive our supplications and prayers which we offer before thee for all our estates of men in thy holy congregation; that every member of the same in his vocation and ministry may truly and godly serve thee, through our Lord Jesus Christ, who liveth and reigneth &c.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live; have mercy upon all Jews, Turks, Infidels and Heretickes, and take from them all ignorance, hardnesse of heart and contempt of thy word, and so fetch them home (blessed Lord) to thy flock that they may be saved among the remnant of the true Israelites, and be made one fold under one shepherd Jesus Christ our Lord, who liveth, &c.

The epistle.

For the law having the. Heb. 10
verse 1. unto verse 26.

The gospel.

When Jesus had spoken these. John 18
verse 1. unto the end of chap. 19.

¶ *Easter even. The epistle.*

For it is better (if the will of. 1 Pet. 3
verse 17. unto the end.

The gospel.

And

And when the even was come. Mat. 27
verſe 57 unto the end.

¶ *Eaſter day*

¶ *At morning Prayer inſtead of the Pſalm*

O come &c. *Theſe anthems ſhall be ſung or ſaid.*

Chriſt is riſen again from the dead and dieth not death from hence-forth hath no power upon him. For in that he died he died but once to put away ſin: but in that he liveth, he liveth unto God: and ſo likewiſe count your ſelves dead unto ſin, but living unto God in Chriſt Jeſus our Lord

CHriſt is riſen again the firſt fruits of them that ſleep for ſeeing that by man came death, by man alſo cometh the reſurrection of the dead: for as by Adam all men die, ſo by Chriſt all men ſhall be reſtored to life.

The collect.

ALmighty God, which through thine onely begotten Son Jeſus Chriſt haſt overcome death and opened unto us the gate of everlaſting life, we humbly beſeech thee that as by thy ſpecial grace preventing us, thou doeſt put in our minds good deſires, ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liveth and reigneth, &c.

The epiſtle.

If ye be then riſen with Chriſt. Col. 3
verſe 1. unto verſe 8.

The goſpel.

Now the firſt day of the. John 20.
verſe 1. unto verſe 11.

¶ *Munday in Eaſter week.*

The collect

ALmighty God, &c *As upon Eaſter day.* *The epiſtle.*

Then Peter opened his. Act. 10.
verſe 34. unto verſe 44.

The goſple

And behold two of them. Luke 24
verſe 12 unto verſe 36.

¶ *Tueſday in Eaſter week.*

The collect.

ALmighty Father, which haſt given thine onely Son to die for our ſins, and to riſe again for our juſtification, grant us ſo to put away the leaven of malice and wickedneſſe, that we may alway ſerve thee in pureneſs of living and truth, through Jeſus Chriſt our Lord. Amen.

The epiſtle

Ye men and brethren, children. Act. 13
verſe 26. unto verſe 42.

The goſpel.

Jeſus himſelf ſtood in the Luke 24.
verſe 36. unto verſe 49.

¶ *The firſt Sunday after Eaſter.*

The collect.

ALmighty God &c. *As upon Eaſter day*

The epiſtle.

For all that is born of God. 1 John 5
verſe 4. unto verſe 12

The goſpel

The ſame day then at night. John 20
verſe 19. unto verſe 24.

¶ *The ſecond Sunday after Eaſter.*

The collect.

ALmighty God, which haſt given thine onely Son to be unto us both a ſacrifice for ſin and alſo for example of good life, give us the grace that we may always moſt thankfully receive that his ineſtimable benefit, and alſo daily endeavour our ſelves to follow the bleſſed ſteps of his moſt holy life. Amen.

The epiſtle.

For this is thank worthy. 1 Pet. 2
verſe 19 unto the end.

The goſpel.

I am the good Shepherd. John 10
verſe 11. unto verſe 17.

¶ *The third Sunday after Eaſter.*

The collect.

ALmighty God, which ſheweſt to all men that be in errour, the light of the truth, to the intent that they may return into the way of right-ouſneſſe, grant unto all them that be admitted into the fellowſhip of Chriſts Religion, that they may eſchew thoſe things that be contrary to their profeſſion, and follow all ſuch things as be agreeable to the ſame, through our Lord Jeſus Chriſt. Amen.

The epiſtle.

Dearly beloved I beſeech you. 1 Pet. 2
verſe 11. unto verſe 18.

The goſpel.

A little while and ye ſhall. John 16
verſe 16 unto verſe 23.

¶ *The fourth Sunday after Eaſter*

The collect.

ALmighty God, which doſt make the mindes of all faithfull men to be in one will, grant unto thy people that they may love the thing which thou commandeſt, and deſire that which thou doeſt promiſe, that among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed where true joyes are to be found, through Chriſt our Lord. Amen.

The epiſtle.

Every good giving and every James 1
verſe 17. unto verſe 22.

The goſpel.

But now I go my way. John 16
verſe 5. unto verſe 14.

¶ The

¶ *The fifth Sunday after Easter.*

The collect.

LOrd, from whom all good things do come, grant us thy humble ser-
vants, that by thy holy inspiration we may think those things that be good, and by thy mercifull guiding may per-
form the same, through our Lord Je-
sus Christ. Amen.

The epistle.

And be ye doers of the word. James 1
verse 22. unto the end

The gospel.

Verily, verily, I say unto you. John 16
verse 23 unto the end.

¶ *Ascension day. The collect.*

GRant we beseech thee, Almighty God, that like as we do believe thine onely begotten Son our Lord, to have ascended into the heavens: so we may also in heart and mind thither ascend, and with him continually dwell; who liveth and reigneth with thee and the holy Ghost, one God world without end. Amen.

The epistle.

I have made the former. Acts 1
verse 1. unto verse 12.

The gospel.

FInally, he appeared unto. Mark 16
verse 14. unto the end.

¶ *The Sunday after Ascension day.*

The collect.

OGod the King of glory, which hast exalted thine only Son Jesus Christ with great triumph into thy kingdom in heaven: we beseech thee leave us not comfortlesse, but send to us thine holy Ghost to comfort us, and exalt us unto the same place, whither our Savi-
our Christ is gone before, who liveth and reigneth, &c.

The epistle.

Now the end of all things is. 1 Pet. 4
verse 7. unto verse 12.

The gospel.

But when the comforter shall. John 15
v 26. end chs. 16. an v 4. at, And these.

¶ *Whitsunday. The collect.*

GOd which as upon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: grant us by the same Spirit to have a right judge-
ment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. Amen.

The epistle.

And when the day of Pentecost. Act. 2
verse 1. unto verse 12.

The gospel.

If you love me, keep my. John 14
verse 15. unto the end.

¶ *Munday in Whitsunweek.*

The collect.

GOd which, &c. *As upon Whit-
sunday.*

The epistle.

Then Peter opened his mouth. Act. 10
verse 34. unto the end.

The gospel.

For God so loved the world. John 3
verse 16 unto verse 22.

¶ *Tuesday in Whitsun week.*

The collect.

GOd which, &c. *As upon Whit-
sunday*

The epistle.

Now when the apostles which. Act. 3
verse 14. unto verse 18.

The gospel.

Verily, verily I say unto you. John 10
verse 1. unto verse 11.

¶ *Trinity Sunday. The collect.*

ALmighty and everlasting God, which hast given unto us thy ser-
vants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine majesty to worship the Unity: we beseech thee, that through the stedfastnesse of this faith, we may evermore be defended from all adver-
sity, which livest and reignest, &c.

The epistle.

After this I looked, and behold. Rev. 4
verse 1. unto the end.

The gospel.

There was now a man of the. John 3
verse 1. unto verse 16.

¶ *The first Sunday after Trinity.*

The collect.

GOd, the strength of all them that trust in thee, mercifully accept our prayers: and because the weak-
nesse of our mortal nature can do no good thing without thee, grant us the help of thy grace, that in keeping of thy commandments we may please thee both in will and deed through Jesus Christ our Lord.

The epistle.

Beloved, let us love one. 1 John 4
verse 7. unto the end.

The gospel.

There was a certain rich man. Luke 16
verse 19 unto the end

¶ *The second Sunday after Trinity.*

The collect.

LOrd make us to have a perpetual fear and love of thy holy Name, for thou never failest to help and go-
vern them, whom thou doest bring up in thy stedfast love: grant this, &c.

The epistle.

Marvel not, my brethren. 1 Joh. 3
verse 13. unto the end.

The

The gospel.

A certain man made a great. Luke 14
verse 16. unto verse 24

¶ *The third Sunday after Trinity.*

The collect.

LOrd, we beseech thee mercifully to hear us, and unto whom thou hast given an hearty desire to pray, grant that by thy mighty aid we may be defended, through Jesus Christ our Lord.

The epistle.

And submit your selves every. 1 Pet. 5
verse 5. unto verse 12.

The gospel.

Then resorted unto him all. Luke 15
verse 1. unto verse 11.

¶ *The fourth Sunday after Trinity.*

The collect.

GOd the protectour of all that trust in thee, without whom nothing is strong nothing is holy, increase and multiply upon us thy mercy, that thou being our ruler and guid, we may so passe through things temporal, that we finally lose not the things eternal: grant this, heavenly Father, for Jesus Christs sake our Lord.

The epistle.

For I account that the. Rom. 8
verse 18. unto verse 24.

The gospel.

Be ye therefore mercifull, as Luke 6
verse 36. unto verse 43.

¶ *The fifth Sunday after Trinity.*

The collect.

GRant Lord we beseech thee, that the course of this world may be so peacesbly ordered by thy governance, that thy congregation may joyfully serve thee in all godly quietnesse through Jesus, &c

The epistle.

Finally, be all of one mind. 1 Pet. 3
ver. 8. end in ver. 15. at, And be ready

The gospel.

Then it came to passe at the. Luke 5
verse 1. unto verse 12.

¶ *The sixth Sunday after Trinity.*

The collect.

GOd, which hast prepared to them that love thee, such good things as passe all mans understanding: pour into our hearts such love toward thee, that we loving thee in all things may obtain thy promises which exceed all that we can desire, through Jesus Christ our Lord.

The epistle.

Know ye not that all we. Rom. 6
verse 3. unto verse 12.

The gospel.

For I say unto you except your. Mat. 5
verse 20. unto verse 27.

¶ *The seventh Sunday after Trinity.*

The collect.

LOrd of all power and might, which art the authour and giver of all good things, graff in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ, &c.

The epistle.

I speak after the manner of. Rom.
verse 19 unto the end.

The gospel.

In those dayes when there was. Mat.
verse 1. unto verse 10.

¶ *The eighth Sunday after Trinity.*

The collect.

GOd, whose providence is not deceived we humbly beseech thee that thou wilt put away from us all hurtfull things and give those things which be profitable for us, through Jesus Christ our Lord.

The epistle.

Therefore brethren we are. Rom.
verse 12. unto verse 18.

The gospel.

Beware of false prophets. Mat.
verse 15. unto verse 21.

¶ *The ninth Sunday after Trinity.*

The collect.

GRant to us Lord we beseech thee the spirit to think and do always such things as be rightfull, that we which cannot be without thee may by thee be able to live according to thy will, through Jesus Christ our Lord.

The epistle.

Moreover brethren, I would. 1 Cor.
verse 1. unto verse 14.

The gospel.

And he said also unto his. Luke
verse 1. unto verse 10

¶ *The tenth Sunday after Trinity.*

The collect.

LEt thy mercifull ears, O Lord, be open to the prayers of thy humble servants, and that they may obtain their petitions, make them to aske such things as shall please thee, through Jesus Christ our Lord.

The epistle.

Now concerning spiritual. 1 Cor.
verse 1. unto verse 12.

The gospel.

And when he was come near. Luke
verse 41. end in verse 47. at, And the high Priests.

¶ *The eleventh Sunday after Trinity.*

The collect.

GOd, which declarest thy Almighty power, most chiefly in shewing mercy and pity, give unto us abundantly thy grace that we running to thy promises may be partakers

hy heavenly treasure through Jesus Christ our Lord.

The epistle.

Moreover, brethren I desired. 1 Cor. 15
verse 1. unto verse 12.

The gospel.

He spake this parable unto. Luke 18
verse 9. unto verse 14.

¶ *The twelfth sunday after Trinity.*

The collect

ALmighty and everlasting God, which ar always more ready to hear then we to pray, and art wont to give more then either we desire or deserve: pour down upon us the abundance of thy mercy, forgiving us those things whereof our conscience is afraid and giving unto us that that our prayer dare not presume to ask, through Jesus Christ our Lord.

The epistle.

And such trust have we. 2 Cor. 3.
verse 4. unto verse 10

The gospel.

And he departed again. Mark 7.
verse 31. unto the end.

The thirteenth sunday after Trinity.

The collect.

ALmighty and mercifull God, of whose onely gift it cometh, that thy faithfull people do unto thee true and laudable service: grant, we beseech thee, that we may so run to thy heavenly promises, that we fail not finally to attain the same, through Jesus Christ our Lord.

The epistle.

Now Abraham and his seed. Gal. 3.
verse 15. unto verse 23.

The gospel.

Blessed are the eyes which see. Luke 10
verse 23. unto verse 38.

¶ *The fourteenth sunday after Trinity.*

The collect.

ALmighty and everliving God give unto us the increase of faith hope, and charity, and that we may obtain that which thou doest promise, make us to love that which thou doest command, through, &c.

The epistle.

Then I say, Walk in the spirit. Gal. 5
verse 16. unto verse 25.

The gospel.

And so it was when he went. Luke 17
verse 11. unto verse 20.

¶ *The fifteenth sunday after Trinity.*

The collect

KEep, we beseech thee O Lord, thy church with thy perpetual mercy: and because the frailty of man without thee cannot but fall, keep us ever by thy help, and lead us to all things profitable to our salvation, through Jesus Christ our Lord.

The epistle.

You see how large a letter. Gal. 5
verse 11. unto the end.

The Gospel.

No man can serve two masters. Mat. 6
verse 20. unto the end.

¶ *The sixteenth sunday after Trinity.*

The collect.

LOrd, we beseech thee, let thy continual pity cleanse and defend thy congregation: and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodnesse, through Jesus Christ our Lord.

The epistle.

Wherefore I desire that ye. Ephes. 3.
verse 13. unto the end.

The gospel.

And it came to passe the day. Luke 7
verse 11. unto verse 18.

¶ *The seventeenth sunday after Trinity.*

The collect.

LOrd, we pray thee, that thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jesus Christ, &c.

The epistle.

I therefore being prisoner Ephes. 4.
verse 1. unto verse 7.

The gospel.

And it came to passe that. Luke 14
verse 1. unto verse 12.

¶ *The eighteenth sunday after Trinity*

The collect.

LOrd, we beseech thee, grant thy people grace to avoid the infections of the devil, and with pure heare and minde to follow thee the onely God, through Jesus Christ our Lord.

The epistle.

I thank my God always. 1 Cor. 1
verse 4. unto verse 9.

The gospel.

But when the Pharisees had. Mat. 22
verse 34. unto the end.

¶ *The nineteenth sunday after Trinity.*

The collect.

O God, for as much as without thee we are not able to please thee; grant that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord. Amen.

The epistle.

This I say therefore and testifie. Eph. 4
verse 17. unto the end.

The gospel.

Then he entered into a ship. Mat. 9.
verse 1. unto verse 9.

¶ *The twentieth sunday after Trinity.*

The collect.

ALmighty and merciful God, of thy bountifull goodnesse, keep us from

all

all things that may hurt us, that we being ready both in body and soul, may with free hearts accomplish those things that thou wouldest have done, through Jesus. *etc.*

The epistle.

Take heed therefore that ye. Eph. 5
verse 15. unto verse 22.

The gospel.

The kingdom of heaven is. Mat. 22
verse 2. unto verse 15.

¶ *The xxi. sunday after* Trinity.

The collect.

GRant, we beseech thee, mercifully Lord to thy faithfull people pardon and peace, that they may be cleansed from all their sins and serve thee with a quiet mind, through Jesus Christ our Lord.

The epistle.

Finally my brethren, be strong. Eph. 5
verse 10. unto verse 12.

The gospel

And there was a certain ruler. John. 4
verse 10. unto the end.

¶ *The xxii. sunday after* Trinity.

The collect.

LOrd, we beseech thee to keep thy household, the church, in continual godlinesse, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus, &c.

The epistle.

I thank my God *having*. Phil. 1
verse 3. unto verse 12.

The gospel.

Then came Peter to him. 1 Cor. 1
verse 21. unto the end.

¶ *The xxiii. sunday after* Trinity.

The collect.

GOd our refuge and strength which art the authour of all godlinesse, be ready to hear the devout prayers of thy church, and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord.

The epistle.

Brethren be followers together. Phil. 3
verse 17. unto the end.

The gospel.

Then went the Pharisees and. Mat. 22
verse 15. unto verse 23.

¶ *The xxiiii. sunday after* Trinity.

The collect.

LOrd, we beseech thee, assoil thy people from their offences, that through thy bountifull goodnesse, we may be delivered from the bonds of all those sins which by our frailty we have committed. Grant this, &c.

The epistle.

We give thanks to God. Col. 1
verse 3. unto verse 13.

The gospel.

While he thus spake. [illegible]
verse 18. unto verse 27.

¶ *The xxv sunday after* Trini[illegible]

The collect.

STir up, we beseech thee, O L[illegible] the wills of thy faithfull pe[illegible] that they plenteously bringing [illegible] the fruit of good works, may of th[illegible] plenteously rewarded, through [illegible] Christ our Lord.

The epistle.

Behold the dayes come. Je[illegible]
verse 5. unto verse 9.

The gospel.

Then Jesus lift up his eyes. Jo[illegible]
verse 5. unto verse 15.

¶ *If there be any more sundayes be[illegible] Advent sunday, to supply the s[illegible] shall be taken the collect, epistle, gospel of some of those sundays w[illegible] were omitted beeween the Epip[illegible] and Septuagesima.*

¶ *On saint Andrews day.*

The collect.

ALmighty God, which didst g[illegible] such grace unto thy holy Apo[illegible] saint Andrew, that he readily obe[illegible] the calling of thy Son Jesus Christ, [illegible] followed him without delay: gr[illegible] unto us all, that we being called [illegible] thy holy word, may forthwith g[illegible] over our selves obediently to ful[illegible] thy holy commandments, through [illegible] same Jesus Christ our Lord.

The epistle.

For if thou shalt confesse. Rom.[illegible]
verse 9 unto the end.

The gospel.

And Jesus walking by. Mat.[illegible]
verse 18. unto verse 23.

¶ *On saint Thomas day.*

The collect.

ALmighty and everliving God, which for the more confirmation of the faith, diddest suffer thy holy apostle Thomas to be doubtfull in the sons resurrection, grant us so perfectly and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight never be reproved. Hear us, O Lord, through the same Jesus Christ to whom with thee &c.

The epistle.

Now therefore ye are no. Eph. 1
verse 19 unto the end.

The Gospel.

But Thomas one of the John 20
verse 24 unto the end.

¶ *The conversion of S. Paul.*

The collect.

GOd which hast taught all the world through the preaching of

blessed Apostle saint Paul: grant beseech thee that we which have wonderfull conversion in remembrance may follow an fulfill thy holy trine that be taught through Je- Christ our Lord.

The epistle.

l-saul yet breathing out. Acts 9
verse 1. unto verse 22.

The gospel.

en answered Peter and Mat. 19
erse 27 unto the end.

¶ *The purification of S. Mary the virgin*

The collect.

Almighty and everliving God, we humbly beseech thy Majesty, that thy onely begotten Son was this day sented in the temple in substance of flesh, so grant that we may be so sented unto thee with pure and ar minds, by Jesus Christ our Lord.

The epistle.

The same epistle appointed the nday before. *The gospel.*

d when the dayes of her. Luke 2
. 22. end in v. 27. at, And when the.

¶ *On saint Matthias day.*

The collect.

Almighty God, which in the place of the traitour Judas, didst chuse faithfull servant Matthias to be of number of the twelve Apostles: ant that thy church, being alwayes served from false apostles, may be dered and guided by faithfull and e pastours, through Jesus Christ our rd.

The epistle.

d in those dayes Peter. Acts 1.
verse 15 unto the end.

The gospel.

that time Jesus answered. Mat. 11
verse 25 unto the end.

¶ *Annunciation of the virgin Mary.*

The collect.

WE beseech thee Lord, pour thy grace into our hearts, that as e have known Christ thy Sons incar tion by the message of an Angel, so by his crosse and passion, we may be rought unto the glory of his resurrec- on, through the same Christ our ord.

The epistle.

nd the Lord spake again unto. Isa 7
verse 10. unto verse 16.

The gospel.

nd in the sixth moneth. Luke 1.
verse 26 unto verse 39

¶ *S Marks day.* *The collect.*

Almighty God, which hast instructed thy holy church with the eavenly doctrine of thy Evangelist S. ark, give us grace that we be not like children carried away with every blast of vain doctrine, but firmly to be established in the truth of thy holy gospel, through Jesus Christ, &c.

The epistle.

But unto every one of us is. Eph. 4
verse 7 unto verse 17.

The gospel.

I am the true vine, and my. John 15
verse 1 unto verse 12.

¶ *On S. Philip and James day.*

The collect.

Almighty God, whom truly to know is everlasting life: grant us perfectly to know thy Son Jesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip, and other the Apostles, through Jesus Christ our Lord.

The epistle.

James a servant of God. James 3
verse 1 unto verse 13.

The gospel.

And he said to his disciples. John 14
verse 1 unto verse 15.

¶ *On S. Barnabas day.*

The collect.

LOrd Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let us not be destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord

The epistle.

Then tidings of those things. Acts 11
verse 22 unto the end.

The gospel.

This is my commandment. John 15
verse 12 unto verse 17.

¶ *On S. John Baptists day.*

The collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching of penance, make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord.

The epistle.

Comfort ye, comfort ye my. Isa 40
verse 1 unto verse 12.

The gospel.

Now Elisabeths time was. Luke 1
verse 57 unto the end.

¶ *On S. Peters day.* *The collect.*

Almighty God, which by thy Son Jesus Christ hath given to thy apostle S. Peter many excellent gifts, and commanded him earnestly to feed thy

thy flock: make (we beseech thee) all bishops and pastors diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the crown of everlasting glory through Jesus Christ, &c.

The epistle.

Now about that time Herod. Acts 12
verse 1 unto verse 12.

The gospel.

Now when Jesus came. Mat. 16
verse 13 unto verse 20

¶ *On S. James day. The collect.*

GRant, O mercifull God, that as thine holy Apostle S. James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him: so we forsaking all worldly and carnal affections, may be ever more ready to follow thy commandments through Jesus Christ our Lord.

The epistle

In those dayes, so came. Acts 11
ver. 27. and chap. 12 v. 3. at, Then were.

The gospel.

Then came to him the. Mat. 20
verse 20 unto verse 29

¶ *S. Bartholomew the Apostle.*

The collect.

O Almighty and everlasting God, which hast given grace to thine Apostle Bartholomew truly to believe and to preach thy Word: Grant, we beseech thee, unto thy church, to both love that he believed, and to preach that he taught, through Christ our Lord, Amen.

The epistle.

Thus by the hands of the. Acts 5
verse 12 unto verse 17.

The gospel.

And there arose also a strife. Luke 22.
verse 24 unto verse 31.

¶ *On S. Matthews day.*

The collect.

ALmighty God, which by thy blessed Son didst call Matthew from the receit of custom to be an apostle and evangelist. Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow thy said Son Jesus Christ, who liveth and reigneth &c.

The epistle.

Therefore seeing that we. 2 Cor. 4
verse 1 unto verse 7.

The gospel

And as Jesus passed forth.. Mat. 9
verse 9 unto verse 14.

¶ *S. Michael and all Angels*

The collect.

EVerlasting God, which hast ordained and constituted the services of all angels and men in a wonderfull order, mercifully grant that as they always do thee service in heaven, may by thy appointment succour and defend us in earth, through Jesus Christ our Lord.

The epistle.

And there was a battel. Rev. 12
verse 7. unto verse 13.

The gospel.

The same time the disciples. Mat. 18
verse 1. unto verse 11.

¶ *S. Luke the Evangelist.*

The collect.

ALmighty God, which calledst Luke the physician, whose praise is in the gospel, to be a physician of the soul: may it please thee by the wholesome medicines of his doctrine, to heal all the diseases of our souls, through thy Son Jesus Christ our Lord.

The epistle.

But watch thou in all things. 2 Tim. 4
verse 5. unto verse 16.

The gospel

After these things the Lord. Luke 10
verse 1. unto verse 7. at, and from house.

¶ *Simon and Jude apostles.*

The collect.

ALmighty God, which hast built thy congregation upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone: grant us so to be joyned together in unitie of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

The epistle

Jude a servant of Jesus Christ. Jude 1
verse 1. unto verse 9.

The gospel.

These things command. Joh. 15
verse 17. unto the end.

¶ *All Saints day.*

The collect

ALmighty God, which hast knit together thy elect in one communion and fellowship, in the mystical bodie of thy Son Jesus Christ our Lord: grant us grace to so follow thy holy saints in all vertuous and godly living, that we may come to thine unspeakable joyes which thou hast prepared for them that unfeignedly love thee through Jesus Christ our Lord Amen.

The epistle.

And I saw another angel. Rev. 7
verse 2. unto verse 13.

The gospel.

And when he saw the Matth. 5
verse 1. unto verse 13.

The order for the Administration of the LORDS SUPPER, or holy COMMUNION.

many as intend to be partakers of the holy Communion, shall signifie their ames to the curate over night or else in the morning before the beginning of Re*ing prayer, or immediatly after. And if any of those be an open and notorious liver, so that the congregation by him is offended, or have done any wrong to his bours by word or deed: the curate having knowledge thereof shall call him, dvertise him in any wise not to presume to come to the Lords table, untill ave openly declared himself to have truly repented and amended his former hty life that the congregation may thereby be satisfied, which afore were of-d, and that he have recompenced the parties whom he hath done wrong unto, the least declare himself to be in full purpose so to do, as soon as conveni-he may.*

e same order shall the curate use with those betwixt whom he perceiveth ice and hatred to reign not suffering them to be partakers of the Lords table, he know them to be reconciled: and if one of the parties so at variance be ent to forgive from the bottom of his heart all that the other hath trespassed nst him and to make amends for that he himself hath offended, and the other will not be perswaded to a godly unity, but remain in his frowardnesse and ice; the minister in that case ought to admit the penitent person to the holy munion, and not him that is obstinate.

e table at the communion time, having a fair white linen cloth upon it, shall d in the body of the church, or in the chancel where morning prayer and even-Prayer be appointed to be said. And the priest standing at the north side of table, shall say the Lords prayer, with this collect following.

THE COMMUNION.

OUr Father which art in heaven, hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespasse against us. And lead us not into temptation, but deliver us from evil. Amen.

ALmightie God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of our hearts, by the inspiration of thy holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

Then shall the Priest rehearse distinctly all the ten commandments, and the people kneeling shall after every commandment ask God mercie for their transgression of the same after this sort.

GOd spake these words and said, I am the Lord thy God: Thou shalt have none other God but me.

People. Lord have mercy upon us, and incline our hearts to keep this law.

M. Thou shalt not make to thy self any graven image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them: for I the Lord thy God am a jealous God, and visite the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands, in them that love me and keep my commandments.

P. Lord have mercy upon us, etc.

M. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his name in vain.

P. Lord have mercy upon us, etc.

M. Remember that thou keep holy the sabbath day. Six dayes shalt thou labour and do all that thou hast to do, but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

P. Lord have mercy upon us, etc.

M. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

P. Lord

P. Lord have mercy upon us, &c.
M Thou ſhalt do no murther.
P. Lord have mercy upon us &c.
M. Thou ſhalt not commit adultery.
P. Lord have mercy upon us, &c.
M Thou ſhalt not ſteal.
P. Lord have mercy upon us &c.
M. Thou ſhalt not bear falſe witneſſe againſt thy neighbour.
P. Lord have mercy upon us, etc.
M. Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.
P. Lord have mercy upon us, and write all theſe thy laws in our hearts we beſeech thee.

¶ *Then ſhall follow the collect of the day, with one of theſe two collects following, for the king, the prieſt ſtanding up, and ſaying.*

¶ Let us pray.

ALmighty God, whoſe kingdom is everlaſting, and power infinite, have mercy upon the whole congregation, and ſo rule the heart of thy choſen ſervant *Charls* our king and governour, that he (knowing whoſe miniſter he is) may above all things ſeek thy honour and glory, and that we his ſubjects (duly conſidering whoſe authority he hath) may faithfully ſerve, honour, and humbly obey him in thee and for thee, according to thy bleſſed word and ordinance, through Jeſus Chriſt our Lord, who with thee and the holy Ghoſt liveth and reigneth ever one God world Without end. Amen.

ALmighty and everlaſting God, we be taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſdom: we humbly beſeech thee ſo to diſpoſe and govern the heart of *Charles* thy ſervant our king and governour, that in all his thoughts, words and works, he may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to his charge, in wealth, peace, and godlineſſe: grant this O mercifull Father for thy dear ſons ſake Jeſus Chriſt our Lord. Amen.

¶ *Immediately after the collects, the prieſt ſhall read the epiſtle beginning thus.*

The epiſtle written in the chapter of

¶ *And the epiſtle ended, he ſhall ſay the goſpel, beginning thus*

The goſpel written in the chapter of

¶ *And the epiſtle and goſpel being ended, ſhall be ſaid the creed.*

I Believe in one God the Father almigh[ty], maker of heaven and and of all things viſible and in and in one Lord Jeſus Chriſt the begotten Son of God, begotten father before all worlds, God Light of Light, very God of very begotten not made, being of one ſtance with the Father by whom things were made: who for us men for our ſalvation, came down heaven, and was incarnate by the Ghoſt of the virgin Mary, & was man, and was crucified alſo under Pontius Pilate. He ſuffered was buried, and the third day again according to the ſcripture aſcended into heaven, and ſitteth right hand of the Father. And he come again with glory, to judge the quick and the dead, whoſe dom ſhall have no end. And I in the holy Ghoſt the Lord and ver of life, who proceedeth from Father and the Son, who with the ther and the Son together is wor ped and glorified, who ſpake by prophets. And I believe one ca lick and apoſtolick church. I ackn ledge one baptiſm for the remiſſi ſins, and I look for the reſurrecti the dead, and the life of the wo come. Amen.

¶ *After the creed, if there be a ſer mon ſhall follow one of the homi already ſet forth, or hereafter to ſet forth by common authority.*

¶ *After ſuch Sermon, Homily, or* [e]*hortation, the curate ſhall declare unto the people, whether there be any holy dayes or faſting dayes the week following, and earneſtly exhort them to remember the poor, ſaying unto them more of theſe ſentences following, as he thinketh moſt convenient by his diſcretion.*

LEt your light ſo ſhine before men that they may ſe your good works and glorifie your Father which is in heaven.

Lay not up for your ſelves treaſures upon the earth, where the ruſt and moth doth corrupt, and where theeves break through and ſteal: but lay up for your ſelves treaſures in heaven, where neither ruſt nor moth doth corrupt, and where theeves do not break through and ſteal.

Whatſoever ye would, that men ſhould do unto you, even ſo do unto them: for this is the law and the prophets.

Not every one that ſaith unto me Lord, Lord, ſhall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven

Zache stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have done any wrong to any man, I restore four-fold.

Who goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?

Do ye not know, that they which minister about holy things, live of the sacrifice? and they which wait of the altar, are partakers with the altar? Even so hath the Lord also ordained, that they which preach the gospel, should live of the gospel.

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessitie, for God loveth a cheerfull giver.

Let him that is taught in the word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap.

While we have time, let us do good unto all men, and especially unto them which are of the household of faith.

Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.

Charge them which are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves, a good foundation against the time to come, that they may attain eternal life.

God is not unrighteous, that he will forget your work, and labour that proceedeth of love, which love ye have shewed for his Names sake, which have ministred unto the saints, and yet do minister.

To do good, and to distribute forget not, for with such sacrifices God is pleased.

Whoso hath this worlds goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

Give alms of thy goods, and turn never thy face from any poor man, and then the face of the Lord shall not be turned away from thee.

Be mercifull after thy power: If thou hast much, give plenteously: If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessitie.

He that hath pitie upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be payed him again.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble.

¶ *Then shall the church-wardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor mans box, and upon the offering day appointed, every man and woman shall pay to the curate the due and accustomed offerings. After which done, the minister shall say,*

¶ Let us pray for the whole state of Christs Church militant here in earth.

ALmighty and everlasting God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: we humbly beseech thee most mercifully (*to accept our alms and*) to receive these our prayers which we offer unto thy divine Majestie, beseeching thee to inspire continually the universal Church with the Spirit of truth, unity and concord: and grant that all they that do confesse thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love: We beseech thee also to save and defend all Christian kings, princes, and governours; and especially thy servant *Charls* our king, that under him we may be godly and quietly governed, and grant unto his whole councell and to all that be put in authoritie under him, that they may truely and indifferently minister justice to the punishment of wickednesse and vice, and to the maintenance of Gods true religion and virtue. Give grace (O heavenly Father) to all Bishops, Pastours and Curates, that they may both by their life and doctrine set forth thy true and lively word: and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace and especially to this congregation here present, that with meek heart and due reverence, they may hear and receive thy holy word, truely serving thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitorie life be in trouble, sorrow need sickness, or any other adversity: Grant this, O Father, for Jesus Christs sake our onely Mediatour and Advocate. Amen.

¶ *Then ſhall follow this exhortation at certain times, when the curate ſhall ſee the people negligent to come to the holy Communion.*

WE be come together at this time (dearly beloved brethren) to feed at the Lords ſupper, unto the which in Gods behalf I bid you all that be here preſent, and beſeech you for the Lord Jeſus Chriſts ſake, that ye will not refuſe to come thereto, being ſo lovingly called and bidden of God himſelf. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feaſt, decked his table with all kinde of proviſion, ſo that there lacketh nothing but the gueſts to ſit down, and yet they which be called (without any cauſe) moſt unthankfully refuſe to come. Which of you in ſuch a caſe would not be moved? who would not think it a great injury and wrong done unto him? Wherefore moſt dearly beloved in Chriſt take ye good heed, leſt ye, withdrawing your ſelves from this holy ſupper, provoke Gods indignation againſt you. It is an eaſie matter for a man to ſay, I will not communicate, becauſe I am otherwiſe letted with worldly buſineſs. But ſuch excuſes be not ſo eaſily accepted and allowed before God. If any man ſay, I am a grievous ſinner, and therefore am afraid to come: wherefore then do you not repent and amend? When God calleth you be you not aſhamed to ſay, you will not come? When you ſhould return to God, will you excuſe your ſelves, and ſay, That you be not ready? conſider earneſtly with your ſelves, how little ſuch feigned excuſes ſhall avail before God. They that refuſed the feaſt in the goſpel, becauſe they had bought a farm, or would trie their yoke of oxen, or becauſe they were married, were not ſo excuſed, but counted unworthy of the heavenly feaſt. I for my part am here preſent, and according to mine office, I bid you in the Name of God, I call you in Chriſts behalf. I exhort you, as you love your own ſalvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchſafe to yield up his ſoul by death upon the croſs for your health: even ſo it is your durie to receive the Communion together in remembrance of his death, as he himſelf commanded. Now if you will in no wiſe thus do, conſider with your ſelves how great injurie you do unto God, and how ſore puniſhment hangeth over your heads for the ſame. And wherein you offend God ſo ſore in refuſing this holy banquet, I admoniſh, exhort, and beſeech you, that in to this unkindneſs ye will not adde more, which thing ye ſhall do, if ſtand by as gazers and lookers on them that do communicate, and be partakers of the ſame your ſelves. For what thing can this be accounted else then a further contempt, and unkindneſs unto God? Truly, it is a great unthankfulneſs to ſay nay, when yet called: but the fault is much greater when men ſtand by, and yet will neither eat nor drink this holy Communion with other. I pray you, what can this be elſe, but even to have the myſteries of *Chriſt* in deriſion? It is ſaid unto all, Take ye, and eat, Take and drink ye all of this. Do this in remembrance of me. With what face then or with what countenance ſhall hear theſe words? what will this elſe, but a neglecting, a deſpiſing, and mocking of the Teſtament of *Chriſt*? Wherefore rather then ye ſhould ſo do, depart you hence, and give place to them that be godly diſpoſed. But when ye depart, I beſeech you ponder with your ſelves from whom ye depart. If depart from the Lords table, ye depart from your brethren, and from the banquet of moſt heavenly food. These things if ye earneſtly conſider, ye ſhall by Gods grace return to a better mind for the obtaining whereof we ſhall make our humble petitions, while we ſhall receive the holy *Communion*.

¶ *And ſometimes ſhall this be ſaid at the diſcretion of the curate.*

DEarly beloved, foraſmuch as our duty is to render to Almighty God our heavenly Father moſt hearty thanks, for that he hath given his ſon our Saviour Jeſus *Chriſt*, not only to die for us: but alſo to be our ſpiritual food and ſuſtenance, as it is declared unto us, as well by Gods word, as by the holy Sacrament of his bleſſed body and bloud, the which being ſo comfortable a thing to them which receive it worthily, and ſo dangerous to them that will preſume to receive it unworthily: my duty is to exhort you to conſider the dignity of the holy myſteries and the great perill of the unworthy receiving thereof, and ſo to ſearch and examine your own conſciences, as you ſhould come holy and clean to a moſt godly and heavenly feaſt, ſo that in no wiſe ye come but in the marriage garment required of God in holy ſcripture, and ſo come and be received as worthy partakers of ſuch an heavenly table. The way and means thereto is: Firſt to examine your lives, and converſation, by the rule of Gods commandments

mandments, and wherein soever ye shall perceive your selves to have offended, either by will, word or deed, there bewail your own sinfull lives, and confess your selves to Almighty God, with full purpose of amendment of life. And if you shall perceive your offences to be such as be not onely against God, but also against your neighbours, then ye shall reconcile your selves unto them, ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have forgiveness of your offences at Gods hand: for otherwise, the receiving of the holy communion doth nothing else but increase your damnation. And because it is requisite that no man should come to the holy communion, but with a full trust in Gods mercie and with a quiet conscience: therefore if there be any of you, which by the means aforesaid cannot quiet his own conscience, but requireth further comfort or counsel, let him come to me, or some other discreet and learned Minister of Gods word, and open his grief, that he may receive such ghostly counsel, advice and comfort, as his conscience may be relieved, and that by the ministery of Gods word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Then shall the priest say this exhortation.*

DEarly beloved in the Lord, ye that mind to come to the holy communion of the body and bloud of our Saviour Christ, must consider what S. Paul writeth the Corinthians, how he exhorteth all persons diligently to trie and examin themselves, before they presume to eat of that bread and drink of that cup. For as the benefits is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his bloud; then we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us) so is the danger great if we receive the same unworthily: for then we be guilty of the body and bloud of Christ our Saviour; we eat and drink our own damnation, not considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or envy, or in any other grievous crime, bewail your sins, and come not to this holy table; lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction, both of bodie and soul. Judge therefore (your selves) brethren, that ye be not judged of the Lord. Repent you truly of your sins past: have a lively and stedfast faith in Christ our Saviour. Amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things, you must give most humble and hearty thanks to God the Father, the Son, and the holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and man, who did humble himself even to death upon the cross for us miserable sinners, which lay in darkness and shadow of death that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alwaies remember the exceeding great love of our Master and onely Saviour Jesus Christ, thus dying for us, and the innumerable benefits, which by his precious bloud shedding he hath obtained to us: he hath instituted and ordained holy mysteries, as pledges of his love, and continuall remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the dayes of our life. Amen.

¶ *Then shall the priest say to them that come to receive the holy Communion.*

YOu that do truly and earnestly repent you of your sins, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy wayes: draw near and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this congregation here gathered together in his holy name, meekly kneeling upon your knees.

Then shall this general confession be made in the name of all those that are minded to receive the holy Communion either by one of them, or else by one of the ministers or by the priest himself, all kneeling humbly upon their knees.

ALmighty God, Father of our Lord Jesus Christ, maker of all things judge of all men, we knowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought word, and deed against thy divine majesty provoking most justly thy wrath and indignation against us: we do earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father, for thy Son our Lord Jesus Christs sake; forgive us all that is past, and grant that we may ever hereafter serve and please thee in newnesse of life, to the honour and glorie of thy name, through Jesus Christ our Lord. Amen.

Then shall the priest or the bishop being present stand up, and turning himself to the people say thus.

ALmighty God our heavenly Father, who of his great mercie hath promised forgivenesse of sins to all them which with hearty repentance and true faith turn unto him: have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodnesse, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then shall the Priest also say,

¶ Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me all ye that travel and be heavy laden and I will refresh you. So God loved the world that he gave his only begotten son to the end that all that believe in him should not perish but have life everlasting.

¶ Hear also what saint Paul saith,

This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners.

¶ Hear also what saint John saith,

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.

After which the Priest shall proceed, saying.

Lift up your hearts.

A. We lift them up unto the Lord.

P. Let us give thanks unto the Lord God.

A. It is meet and right so to do.

P. It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee O Lord holy Father, Almighty, everlasting God.

Here shall follow the proper Preface according to the time, if there be any specially appointed, or else immediately shall follow.

Therefore with angels and archangels &c.

Proper Preface

Upon Christmas day, and seven days after.

BEcause thou didst give Jesus Christ thine onely Son to be born at this day for us, who by the operation of the holy Ghost was made man of the substance of the virgin Mary his mother; and that without spot of sin to make us clean from all sin. Therefore with angels, &c.

Upon Easter day and seven days after.

BUt chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with angels, &c.

Upon the Ascension day, and seven days after.

THrough thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us, that where he is, thither might we also ascend, and reign with him in glory. Therefore with angels, &c.

Upon Whitsunday, and six days after.

THrough Jesus Christ our Lord, according to whose most true promise the holy Ghost came down this day from heaven with a sudden great sound, as it had been a mighty winde in the likenesse of fiery tongues lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldnesse, with fervent zeal, constantly to preach the Gospel unto all nations, whereby we are brought out of darknesse and errour into the clear light, and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, &c.

Upon the feast of Trinity alone.

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee O Lord Almighty and everlasting God, which art one God, one Lord, not one only person but three persons in one substance, for that which we believe of the glory of the Father, the same we believe of the Son, and of the

the holy Ghoſt, without any difference or inequality. Therefore with angels, &c.

After which Prefaces ſhall follow immediately

THerefore with angels and archangels, and with all the company of heaven we laud and magnifie thy glorious Name, evermore praiſing thee and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high.

Then ſhall the Prieſt kneeling down at Gods board ſay in the name of all them that ſhall receive the Communion, this prayer following.

WE do not preſume to come to this thy table (O merciful Lord) truſting in our own righteouſneſſe, but in thy manifold and great mercies. We be not worthy ſo much as to gather up the crums under thy table: but thou art the ſame Lord, whoſe propertie is always to have mercie: grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt and to drink his bloud, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious bloud, and that we may evermore dwell in him, and he in us. Amen.

Then the Prieſt ſtanding up ſhall ſay as followeth.

ALmighty God, our heavenly Father, which of thy tender mercy didſt give thine onely Son Jeſus Chriſt to ſuffer death upon the croſſe for our redemption, who made there (by his own oblation of himſelf once offered) a full perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy Goſpel command us to continue a perpetual memorie of that his precious death, until his coming again: hear us, O mercifull Father, we beſeech thee, and grant, that we receiving theſe thy creatures of bread and wine, according to thy Son our Saviour Jeſus Chriſts holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt Precious body and bloud, who in the ſame night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave to his diſciples, ſaying, Take, eat, this is my body which is given for you; do this in remembrance of me. Likewiſe after ſupper he took the cup, and when he had given thanks, he gave it to them, ſaying, Drink ye all of this, for this is my bloud of the New Teſtament, which is ſhed for you and for many, for the remiſſion of ſinne: do this as oft as ye ſhall drink it in remembrance of me.

¶ *Then ſhall the Miniſter firſt receive the Communion in both kindes himſelf, and next deliver it to other Miniſters (if any be there preſent) that they may help the chief Miniſter, and after to the people in their hands kneeling. And when he delivereth the bread he ſhall ſay,*

The body of our Lord Jeſus Chriſt, which was given for thee, preſerve thy body and ſoul into everlaſting life: and take and eat this in remembrance that Chriſt died for thee, and feed on him in thine heart by faith with thankſgiving.

¶ *And the Miniſter that delivereth the cup, ſhall ſay.*

The bloud of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul into everlaſting life, and drink this in remembrance that Chriſts bloud was ſhed for thee, and be thankfull.

¶ *Then ſhall the Prieſt ſay the Lords Prayer: the people repeating after him every Petition. After ſhall be ſaid as followeth.*

O Lord and heavenly Father, we thy humble ſervants entirely deſire thy fatherly goodneſſe, mercifully to accept this our ſacrifice of praiſe and thankſgiving, moſt humbly beſeeching thee to grant, that by the merits and death of thy Son Jeſus Chriſt, and through faith in his bloud, we, and all thy whole Church, may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold ſins to offer unto thee any ſacrifice: yet we beſeech thee to accept this our bounden duty and ſervice, not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord, by whom, and with whom, in the Unity of the holy Ghoſt, all honour and glorie be unto thee, O Father Almighty, world without end. Amen.

Or this.

ALmighty and everliving God, we moſt heartily thank thee, for that thou doeſt vouchſafe to feed us which have duly received theſe holy myſte-

ries, with the spiritual food of the most precious body and bloud of thy Son our Saviour Jesus Christ, and dost assure us thereby of thy favour and goodnesse toward us, and that we be very members incorporate in thy mystical body, which is the blessed company of all faithfull people, and be also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son: we now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glorie, world without end. Amen.

¶ *Then shall be said, or sung*

GLorie be to God on high, and in earth peace, good will towards men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glorie. O Lord God, heavenly King, God the Father Almighty, O Lord, the onely begotten Son Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercie upon us. Thou that takest away the sins of the world, have mercie upon us. Thou that takest away the sins of the world, receive our prayers. Thou that sittest at the right hand of God the Father, have mercie upon us, For thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Priest, or Bishop, if he be present, shall let them depart with this blessing.*

THe peace of God which passeth all understanding, keep your hearts and mindes in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one. And the same may be said also as often as occasion shall serve, after the Collect; either of morning, or evening prayer, Communion, or Letany, by the discretion of the Minister.*

ASsist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortall life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

OAlmighty Lord, and everlasting God vouchsafe, we beseech thee, to direct, sanctifie, and governe both our hearts and bodies in the wayes of thy lawes, and in the works of thy commandments, that through thy mightie protection, both here and ever we may be preserved in body and soul, through our Lord and Saviour Jesus Christ.

GRant we beseech thee, Almighty God, that the words which we have heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

PRevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name and finally by thy mercie obtain everlasting life through Jesus Christ our Lord. Amen.

ALmighty God, the fountain of all wisdom, which knowest our necessities, before we ask, and our ignorance in asking: we beseech thee have compassion upon our infirmities, and those things which for our unworthinesse we dare not, and for our blindnesse we cannot ask, vouchsafe to give us, for the worthinesse of thy Son Jesus Christ our Lord. Amen.

ALmighty God, which hast promised to hear the petitions of those that ask in thy Sons Name, we beseech thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained to the relief of our necessity, and to the setting forth of thy glorie, through Jesus Christ our Lord. Amen.

¶ *Upon the Holy daies (if there be no Communion) shall be said all that is appointed at the Communion, untill the end of the homily concluding with the general prayer, (for the whole estate of Christs Church militant here on earth) and one, or more of these Collects before rehearsed, as occasion shall serve.*

And there shall be no celebration of the Lords Supper, except there be a good number

number to communicate with the Priest, according to his discretion.

And if there be not above twenty Persons in the Parish, of discretion to receive the Communion, yet there shall be no Communion, except four, or three at the least communicate with the Priest.

And in Cathedral and collegiat Churches where be many Priests and Deacons they shall all receive the Communion with the Ministers, every Sunday at the least, except they have a reasonable cause to the contrarie.

And to take away the superstition which any Person hath, or might have in the bread and wine, it shall suffice that the bread be such as is usual to be eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten. And if any of the bread, or wine remain, the Curate shal have it to his own use.

The bread and wine for the Communion shall be provided by the Curate and Churchwardens, at the charges of the Parish, and the Parish shall be discharged of such sums of money or to her duties, which hitherto they have paid for the same, by order of their houses every Sunday.

And note, that every Parishioner shall communicate at the least three times in the year, of which Easter is to be one; and shall also receive the Sacraments and other rites, according to the order in this book appointed.

And yearly at Easter every Parishioner shall reckon with his Parson, Vicar Curate, or his, or their deputy, or deputies, and pay to them, or him all ecclesiastical duties accustomably due, then and at that time to be paid.

¶ The Ministration of BAPTISM to be used in the CHURCH.

IT appeareth by ancient Writers, that the Sacrament of baptism in the old time was not commonly ministered but at two times of the year: at Easter and Whitsuntide. At which time it was openly ministered in the presence of all the Congregation. Which custom now being grown out of use, (although it cannot for many considerations be well restored again) it is thought good to follow the same, as near as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that baptism should not be administered but upon Sundayes and other holy daies, when the most number of people may come together, as well for that the Congregation there present may testifie the receiving of them that be newly baptized, into the number of Christs Church, as also because in the baptism of Infants every man that is present may be put in remembrance of his own profession made to God in his baptism. For which cause also it is expedient that baptism be ministered in the English tongue. Nevertheless, (if necessity so require) children may at all times be baptized at home.

¶ When there are children to be baptized upon the Sunday, or holy day the Parents shall give knowledge over night, or in the morning before the beginning of morning prayer, to the Curate. And then the God-fathers, God-mothers, and the people with the children must be ready at the font, either immediately after the last lesson at morning prayer or else immediately after the last lesson at evening prayer, as the Curate by his discretion shall appoint. And then standing there the Priest shall ask whether the children be baptized or no. If they answer No: then shall the Priest say thus,

DEarly beloved, forasmuch as all men be conceived and born in sin, and that our Saviour Christ saith None can enter into the Kingdom of God, except he be regenerate and born anew of water and the holy Ghost, I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercie he will grant to these children that thing which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christs holy Church, and be made lively members of the same.

¶ Then shall the Priest say,

¶ Let us pray.

ALmighty and everlasting God, which of thy great mercie didst save Noe and his family in the ark from perishing by water; and also didst safely lead the children of Israel thy people, through the red sea, figuring thereby thy holy Baptism: and by the Baptism of thy welbeloved Son Jesus

Christ, didst sanctifie the floud Jordan, and all other waters to the mystical washing away of sin; we beseech thee for thine infinite mercies, that thou wilt mercifully look upon these children, sanctifie them, and wash them with the holy Ghost, that they being delivered from thy wrath, may be received into the ark of Christ's Church, and being stedfast in faith, joyfull through hope and rooted in charity, may so passe the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reign with thee world without end, through Jesus Christ our Lord. Amen.

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead, we call upon thee for these infants that they coming to thy holy baptism, may receive remission of their sins by spiritual regeneration. Receive them (O Lord) as thou hast promised by thy well beloved Son, saying, Ask, and you shall have: Seek, and you shall finde: Knock and it shall be opened unto you. So give now unto us that ask: let us that seek, finde: open the gate unto us that knock, that these infants may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen.

¶ *Then shall the Priest say,*

Hear the words of the Gospel written by Saint Mark, in the tenth chapter.

AT a certain time they brought children to Christ, that he should touch them, and his Disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for to such belongeth the kingdom of God. Verily I say unto you, Whosoever doth not receive the kingdom of God as a little childe, he shall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and blessed them.

¶ *After the Gospel is read the Minister shall make this brief exhortation upon the words of the Gospel.*

FRiends you hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him, how he blamed those that would have kept them from him, how he exhorted all men to follow their innocencie. You perceive how by his outward gesture and deed he declared his good will towards them, for he embraced them in his arms, laid his hand upon them and blessed them. Doubt ye not therefore, but earnestly believe that he will likewise favourably receive these present infants, that he will imbrace them with the arms of his mercie, that he will give unto them the blessing of eternall life, and make them partakers of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly father towards these infants declared by his Sonne Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours in bringing these children to his holy baptism, let us faithfully and devoutly give thanks unto him, and say,

ALmighty and everlasting God heavenly Father, we give thee humble thanks that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: increase this knowledge, and confirm this faith in us evermore: give thy holy Spirit to these infants, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ *Then the Priest shall speak unto the Godfathers and Godmothers on this wise.*

WElbeloved friends, ye have brought these children here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to blesse them, to release them of their sins, to give them the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and performe. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their sureties, that they will forsake the devil and all his works, and constantly believe Gods holy word, and obediently keep his commandments.

Then shall the priest demand of the Godfathers and godmothers these questions following.

DOest thou forsake the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answer

Answer I forsake them all.

Minister. Doest thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his onely begotten Son our Lord? and that he was conceived by the holy Ghost, born of the virgin Mary that he suffered under Pontius Pilate, was crucified dead and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead? and doest thou believe in the holy Ghost, the holy catholick church the communion of Saints, the remission of sins, the resurrection of the flesh and everlasting life after death.

A All this I stedfastly believe.

M. Wilt thou be baptized in this faith?

A. That is my desire.

¶ *Then shall the priest say,*

O Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnall affections may die in them and that all things belonging to the spirit, may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph against the devil, the world and the flesh. Amen.

Grant that whosoever is here dedicated to thee, by our office and ministery, may also be indued with heavenly virtues and everlastingly rewarded through thy mercy, O blessed Lord God, who doest live and govern all things world without end. Amen.

ALmighty ever-living God, whose most dearly beloved Son Jesus Christ for the forgiveness of our sins did shed out of his most precious side both water and bloud, and gave commandement to his Disciples that they should go teach all nations, and baptize them in the Name of the Father the Son, and of the holy Ghost: Regard, we beseech thee the supplication of thy congregation, and grant that all thy servants which shall be baptized in this water, may receive the fulness of thy grace, and ever remain in the number of thy faithfull and elect children, through Jesus Christ our Lord. Amen.

¶ *Then the priest shall take the child in his hands, and ask the name: and naming the child, shall dip it in the water, so it be discreetly and warily done, saying,*

N. I Baptize thee in the name of the Father and of the Son, and of the holy Ghost. Amen.

¶ *And if the child be weak, it shall suffice to pour water upon it, saying the aforesaid words.*

N. I Baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *Then the priest shall make a crosse upon the childs forehead, saying,*

WE receive this child into the congregation of Christs flock, and do sign him with the sign of the crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight under his banner against sin, the world and the devill, and to continue Christs faithfull souldier and servant unto his lives end. Amen.

¶ *Then shall the Priest say,*

SEeing now, dearly beloved brethren that these children be regenerate and grafted into the body of Christs congregation, let us give thanks unto God for these benefits, and with one accord make our prayer unto Almighty God, that they may lead the rest of their life according to this beginning.

¶ *Then shall be said,*

Our Father which art in heaven, &c.

Then shall the Priest say,

WE yeeld thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own child by adoption, and to incorporate him into the holy congregation: and humbly we beseech thee to grant, that he being dead unto sin, and living unto righteousnesse, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole body of sin, that as he is made partaker of the death of thy Son, so he may be partaker of his resurrection: so that finally, with the residue of thy holy congregation, he may be inheritour of thine everlasting Kingdom, through Christ our Lord. Amen.

¶ *At the last end, the priest calling the godfathers and godmothers together, shall say this exhortation following.*

FOr asmuch as these children have promised by you to forsake the devil and all his works, to believe in God, and to serve him, you must remember, that it is your parts and duties, to see that these infants be taught, so soon as they shall be able to learn, what a solemn vow, promise and profession they have made by you. And

that they may know these things the better, ye shall call upon them to hear sermons, and chiefly you shall provide that they may learn the Creed, the Lords Prayer, and the ten Commandments, in the English tongue, and all other things which a Christian man ought to know and believe to his soules health, and that these children may be virtuously brought up, to lead a godly and a Christian life, remembring alwayes, that baptism doth represent unto our profession, which is to follow the example of our Saviour Christ and to be made like unto him, that as he died and rose again for us, so should we, which are baptized, [illegible] from sin, and rise again unto righteousnesse, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlinesse of living.

¶ *The Minister shall command that the children be brought to the Bishop to be confirmed of him, so soon as they can say in their vulgar tongue the articles of the Faith, the Lords prayer, and the ten Commandments, and be further instructed in the Catechism set forth for that purpose: according to the order there expressed.*

¶ Of them that are to be Baptized in private houses, in the time of necessity, by the Minister of the Parish, or any other lawfull Minister, that can be procured.

THe Pastours and Curates shall often admonish the people, that they defer not Baptism of Infants any longer than the Sunday or other Holy day next after the Childe be born, unlesse upon a great and reasonable cause declared to the Curate and by him approved.

And also they shall warn them, that without great cause and necessity they procure not their Children to be baptized at home in their houses. And when great need shall compell them so to do, then baptism shall be administred in this fashion.

First let the lawfull Minister and them that be present call upon God for his grace, and say the Lords Prayer if the time will suffer. And then the Childe being named by some one that is present, the said lawfull Minister shall dip it in water, or pour water upon it, saying these words:

I Baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *And let them not doubt but that the Childe so baptized is lawfully and sufficiently baptized, and ought not to be baptized again, but yet nevertheless, if the Child which is after this sort baptized, do afterward live, it is expedient that it be brought unto the Church, to the intent, that if the Priest or Minister of the same parish did himself baptize that Childe, the Congregation may be certified of the true form of baptism by him privately before used. Or if the Childe was baptized by any other lawfull Minister, that then the Minister of the Parish where the Childe was born or christened, shall examine and trie whether the Childe be lawfully baptized, or no. In which case if those that bring any Childe to the Church do answer that the same Child is already baptized: then shall the Minister examine them, saying.*

By whom was this Childe baptized?

Who was present when this childe was baptized?

And because some things essential to this Sacrament may happen to be omitted through fear or haste in such times of extremity: therefore I demand further of you?

With what matter was the childe baptized?

With what words was the childe baptized?

Whether think you the child to be lawfully and perfectly baptized?

¶ *And if the Minister shall finde by the answers of such as bring the childe, that all things were done as they ought to be: then shall not he christen the childe again, but shall receive him as one of the flock of the true Christian people, saying thus.*

I Certifie you, that in this case all is well done, and according to due order, concerning the baptizing of this childe, which being born in original sin, and in the wrath of God, is now by the laver of regeneration in baptism, received into the number of the children of God and heirs of everlasting life. For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witnesse to our comfort in this wise.

AT a certain time they brought children unto Christ, that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it he was displeased, & said unto them Suffer little children to come unto me, and forbid them not: for to such belongeth the Kingdom of God. Verily I say unto you, Whosoever doth not receive the kingdom of God as a little childe, shall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and blessed them.

¶ *After the Gospel is read, the Minister shall make this exhortation upon the words of the Gospel.*

DEarely beloved, you hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him, how he blamed those that would have kept them from him, how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will towards them; for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe, that he hath likewise favourably received this present infant, that he hath embraced him with the arms of his mercie, that he hath given unto him the blessing of eternal life, and made him partaker of his everlasting Kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Son Jesus Christ, towards this infant let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught, and in declaration of our faith, let us recite the Articles contained in our Creed.

¶ *Here the Minister with the Godfathers and Godmothers shall say.*

¶ Our Father which art in heaven, &c

¶ *Then shall the Minister demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say.*

DOst thou in the name of this childe forsake the Devil and all his works, the vain pomp and glorie of the world, with all the covetous desires of the same, the carnal desire of the flesh, and not be led by them?

A. I forsake them all.

M. Dost thou in the name of this child, profesle his faith? Dost thou believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his onely begotten Son our Lord? And that he was conceived by the holy Ghost, born of the virgin Marie, that he suffered under Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the world to judge the quick and the dead? And do you in his Name believe in the Holy Ghost, the holy Catholick Church, the communion of Saints, the remission of sins, resurrection and everlasting life after death?

A. All this I stedfastly believe.

¶ Let us pray.

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace & faith in thee: increase this knowledge and confirm this faith in us evermore: give thy holy Spirit to this infant, that he being born again, and being made heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ, thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

¶ *Then shall the Minister make this exhortation to the Godfathers and Godmothers.*

FOrasmuch as this childe hath promised by you to forsake the Devil and all his works, to believe in God, and to serve him: you must remember that it is your part and duty to see that this infant be taught, so soon as he shall be able to learn what a solemn vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call upon him to hear sermons, and chiefly ye shall provide that he may learn the Creed, the Lords Prayer, and the Ten Commandments in the English tongue, and all other things which a Christian man ought to know and believe, to his soules health, and that this childe may be virtuously brought up, to lead a godlie and a Christian life, remembring alway that baptism doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him, that as he died and rose again for us, so should we which are baptized die from sin, and rise again unto righteousnesse, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlinesse of living.

And

And so forth, as in publick baptism.

¶ *But if they which bring the Infants to the Church, do make such uncertain answers to the Priests questions as that it cannot appear that the childe was baptized with water,* In the Name of the Father, and of the Son, and of the holy Ghost *(which are essential parts of baptism)* *then let the Priest baptize it in form above written, concerning publick baptism, saving that at the dipping of the childe in the Font he shall use this form of words.*

If thou be not already baptized N. I baptize thee, *In the Name of the Father, and of the Son, and of the holy Ghost.* Amen.

* *

¶ The order of Confirmation, or laying on of hands upon Children baptized, and able to render an account of their Faith, and according to the Catechism following.

TO the end that confirmation may be ministred to the more edifying of such as shall receive it (according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same) it is thought good that none hereafter shall be confirmed but such as can say in their mother tongue the articles of the Faith, the Lords prayer and the ten commandments, and can also answer to such questions of the short Catechism as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

First, because that when Children come to the years of discretion, and have learned what their Godfathers and Godmothers promised for them in baptism, they may then themselves with their own mouth and with their own consent openly before the Church, ratifie and confirm the same: and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe and keep such things as they by their own mouth and confession have assented to.

Secondly, forasmuch as confirmation is ministered to them that be baptized that by imposition of hands and prayer, they may receive strength and defence against all temptations to sin and the assaults of the world and the Devil, it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world, and the Devil, they begin to be in danger to fall into sundry kindes of sin.

Thirdly, for that it is agreeable with the usage of the Church in times past: whereby it was ordained that Confirmation should be ministered to them that were of perfect age, that they being instructed in Christs religion should openly professe their own faith, and promise to be obedient unto the will of God.

And that no man shall think that any detriment shall come to children by deferring of their confirmation he shall know for truth, that it is certain by Gods word, that children being baptized have all things necessary for their salvation, and be undoubtedly saved.

* *

¶ A Catechism, that is to say, An instruction to be learned of every child, before he be brought to be confirmed by the Bishop.

Question.

WHat is your name?

Answer. N. or M.

Q. Who gave you this name?

A. My god-fathers and god-mothers in my baptism, wherein I was made a member of Christ the child of God and an inheritour of the kingdom of heaven.

Q. What did your god-fathers and god-mothers then for you?

A. They did promise and vow three things in my name. First that I should forsake the devil and all his works, the pomps and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should believe all the Articles of the Christian faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the dayes of my life.

Q. Doest thou not think that thou art bound to believe, and to do as they have promised for thee?

A. Yes

A. Yes verily, and by Gods help so I will. And I heartily thank our heavenly Father that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my lives end.

Q. Rehearse the articles of thy belief.

A. I Believe in God, the Father Almightie Maker of heaven and earth. And in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified dead and buried he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almightie, from thence he shall come to judge the quick and the dead. I believe in the holy Ghost, the holy catholick church, the communion of saints, the forgivenesse of sins, the resurrection of the body, and the life everlasting. Amen.

Q. What dost thou chiefly learn in these Articles of thy belief?

A. First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Q. You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be.

A. Ten.

Q. Which be they?

A. THe same which God spake in the twentieth Chapter of Exodus saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I Thou shalt have none other Gods but me.

II Thou shalt not make to thy self any graven Image, nor the likenesse of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercie unto thousands in them that love me, and keep my commandments.

III Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltlesse that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six dayes shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giveth thee.

VI. Thou shalt do no murther.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witnesse against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

Q. What doest thou chiefly learn by these Commandments?

A. I learn two things, my duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength: to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his word, and to serve him truly all the dayes of my life.

Q. What is thy duty towards thy neighbour?

A. My duty toward my neighbour is to love him as my self, and to do to all men as I would they should do unto me. To love, honour and succour my father and mother. To honor and obey the King and all his Ministers. To submit my self to all my governours teachers spirituall pastours and maisters. To order my self lowly and reverently to all my betters. To hurt nobody by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering. To keep my body in temperance, soberness,

neſſe, and chaſtity. Not to covet nor deſire other mens goods, but to learn and labour truely to get mine own living, and to do my duty in that ſtate of life unto which it ſhall pleaſe God to call me.

Q. My good childe, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him without his ſpecial grace, which thou muſt learn at all times to call for by diligent prayer. Let me hear therefore if thou can'ſt ſay the Lords prayer.

A. OUr Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes as we forgive them that treſpaſſe againſt us. And lead us not into temptation. But deliver us from evil. Amen.

Q. What deſireſt thou of God in this prayer?

A. I deſire my Lord God our heavenly Father, who is the giver of all goodneſſe, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do. And I pray unto God that he will ſend us all things that be needfull, both for our ſouls and bodies. And that he will be mercifull unto us, and forgive us our ſins, and that it will pleaſe him to ſave and defend us in all dangers ghoſtly and bodily, and that he will keep us from all ſin and wickedneſs, and from our ghoſtly enemy, and from everlaſting death. And this I truſt he will do of his mercie and goodneſſe, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Q. HOw many ſacraments hath Chriſt ordained in his Church?

A. Two onely, as generally neceſſary to ſalvation, that is to ſay, Baptiſm, and the Supper of the Lord.

Q. What meaneſt thou by that word *Sacrament*?

A. I mean an outward and viſible ſign of an inward and ſpiritual grace given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and pledge to aſſure us thereof.

Q. How many parts be there in a ſacrament?

A. Two: the outward viſible ſign, and the inward ſpiritual grace.

Q. What is the outward viſible ſign, or form in baptiſm?

A. Water, wherein the perſon baptized is dipped or ſprinkled, with in the *Name of the Father, and of the Son, and of the holy Ghoſt.*

Q. What is the inward and ſpirituall grace?

A. A death unto ſin, and a new birth unto righteouſneſs: for being by nature born in ſin, & the children of wrath, we are hereby made the children of grace.

Q. What is required of perſons to be baptized?

A. Repentance, whereby they forſake ſin; and Faith, whereby they ſtedfaſtly believe the promiſes of God made to them in that ſacrament.

Q. Why then are infants baptized, when by reaſon of their tender age they cannot perform them?

A. Yes: they do perform them by their ſureties, who promiſe, and vow them both in their names: which when they come to age themſelves are bound to perform.

Q. Why was the ſacrament of the Lords ſupper ordained?

A. For the continual remembrance of the ſacrifice of the death of Chriſt, and the benefits which we receive thereby.

Q. What is the outward part or ſign of the Lords ſupper?

A. Bread and wine which the Lord hath commanded to be received.

Q. What is the inward part or thing ſignified?

A. The bodie and bloud of Chriſt, which are verily and indeed taken and received of the faithfull in the Lords ſupper.

Q. What are the benefits whereof we are partakers thereby?

A. The ſtrengthening and refreſhing of our ſouls by the Bodie and Bloud of Chriſt, as our bodies are by the bread and wine.

Q. What is required of them which come to the Lords ſupper?

A. To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life, have a lively faith in Gods mercie through Chriſt, with a thankfull remembrance of his death, and be in charitie with all men.

¶ *So ſoon as the Children can ſay in their mother tongue, the articles of the faith, the Lords prayer, the ten Commaundments, and alſo can anſwer to ſuch queſtions of this ſhort Catechiſm as the Biſhop, or ſuch as he ſhall appoint, ſhall by his diſcretion approve them in, then ſhall they be brought to the Biſhop by one that ſhall be their Godfathers or Godmother, that every Childe may have a witneſſe of his confirmation. And the Biſhop ſhall confirm them on this wiſe.*

¶ CON-

¶ CONFIRMATION, or laying on of Hands.

Minister. OUr help is in the Name of the Lord.

Answ. Which hath made heaven and earth.

M. Blessed be the Name of the Lord.

A. Henceforth world without end.

M. Lord hear our praiers.

A. And let our crie come unto thee.

¶ Let us pray.

ALmightie and ever-living God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgivenesse of all their sins: strengthen them, we beseech thee, O Lord, with the holy Ghost the comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the spirit of thy holy fear. Amen.

Then the Bishop shall lay his hand upon every Childe severally, saying,

DEfend, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and daily increase in thy holy Spirit more and more, untill he come to thy everlasting kingdom. Amen.

Then shall the Bishop say,

¶ Let us pray.

ALmightie and ever-living God, which makest us both to will and to do those things that be good and acceptable unto thy Majestie; we make our humble supplications unto thee for these children upon whom (after the example of the holy Apostles) we have laid our hands to certifie them (by this sign) of thy favour and gracious goodnes toward them: let thy Fatherly hand, we beseech thee, ever be over them: let thy holy Spirit ever be with them, and so lead them in the knowledge and obedience of thy word that in the end they may obtain the everlasting life, through our Lord Jesus Christ, which with thee and the holy Ghost liveth and reigneth one God world without end. Amen.

Then the Bishop shall blesse the Childe saying thus,

THe blessing of God Almightie, the Father, the Son, and the holy Ghost be upon you, and remain with you for ever. Amen.

¶ *The Curate of every Parish, or some other at his appointment shall diligently upon Sundaies and holy daies, half an hour before even-song, openly in the Church, instruct and examine so many children of his Parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism.*

And all Fathers, Mothers, Masters, and Dames shall cause their children, servants, and Prentises (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate untill such time that they have learned all that is here appointed for them to learn. And whersoever the Bishop shall give knowledge for children to be brought before him to any convenient place for their confirmation, then shall the curate of every parish either bring or send in writing the names of all those children of his Parish, which can say the Articles of the faith, the Lords Prayer, and the ten Commandments, and also how many of them can answer to the other question contained in this Catechism.

And there shall none be admitted to the holy Communion, until such time as he can say the Catechism, and be confirmed.

¶ THE FORM OF SOLEMNIZATION OF MATRIMONIE.

FIrst, *the banes must be asked three several Sundaies, or holy daies, in the time of service, the people being present, after the accustomed manner.*

And if the Persons that should be married dwell in divers Parishes, the banes must be asked in both Parishes, and the Curate of the one Parish shall not solemnize matrimonie betwixt them without a Certificate of the banes being thrise asked from the Curate of the other Parish.

At the day appointed for solemnization of matrimonie the Persons to be married shall come into the bodie of the Church, with their friends and neighbours: and there the Priest shall say thus.

DEarly beloved friends, we are gathered together here in the sight of God, and in the face of his Congregation to joyn together this Man and this Woman in holy matrimonie which is an honorable estate instituted by God in Paradise, in the time of mans innocencie, signifying unto us the mystical union that is betwixt Christ and his Church, which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes, for which matrimonie was ordained: One was the procreation of children to be brought up in the fear and nurture of the Lord, and praise of God. Secondly, It was ordained for a remedie against sin, and to avoid fornication, that such persons as have not the gift of continency might marry, and keep themselves undefiled Members of Christs bodie. Thirdly, For the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity, into the which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking to the persons that shall be married, he shall say,*

I Require and charge you, (as you will answer at the dreadfull day of judgement, when the secrets of all hearts shall be disclosed) that if either of you do know any impediment, why ye may not be lawfully joyned together in Matrimonie, that ye confesse it. For be ye well assured, that so many as be coupled together otherwise than Gods word doth allow, are not joyned together by God, neither is their Matrimonie lawfull.

¶ *At which day of marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimonie by Gods law, or the laws of this Realm, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married do sustain, to prove his allegation: then the solemnization must be deferred untill such time as the truth be tried. If no impediment be alledged, then shall the Curate say unto the man.*

N. WIlt thou have this Woman to thy wedded wife, to live together after Gods Ordinance in the holy estate of Matrimony? wilt thou love her, comfort her, honour and keep her in sickness and in health? and forsaking all other, keep thee onely to her, so long as you both shall live?

¶ *The Man shall answer.*

I will.

¶ *Then shall the Minister say to the woman.*

N. WIlt thou have this man to thy wedded husband, to live together after Gods Ordinance in the holy estate of matrimony? Wilt thou obey him, and serve him, love honour and keep him, in sickness and in health, and forsaking all other keep thee only unto him, so long as you both shall live.

¶ *The woman shall answer,*

I will.

¶ *Then shall the Minister say.*

Who giveth this woman to be married to this man?

¶ *And the Minister receiving the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to give their troth to either the man first saying.*

I N. Take thee N. to my wedded wife, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, and to cherish, till death us depart, according to Gods holy Ordinance: and thereto I give thee my troth.

¶ *Then shall they loose their hands, and the woman taking again the man by the right hand shall say.*

I N. Take thee N. to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cher ish and obey, till death us depart, according to

Gods

Gods holy Ordinance: and thereto I give thee my troth.

¶ *Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the Minister and Clerk. And the Minister taking the ring, shall deliver it unto the man to put it upon the fourth finger of the woman's left hand. And the man taught by the Minister, shall say.*

With this ring I thee wed, with my body I thee worship: and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *Then the man leaving the ring upon the fourth finger of the woman's left hand, the Minister shall say,*

¶ Let us pray.

O Eternal God, Creator and Preserver of all mankinde, Giver of all spirituall graces, the authour of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name, that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made (whereof this Ring given and received, is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest joyn their right hand together, and say.*

Those whom God hath joyned together, let no man put asunder.

¶ *Then shall the Minister speak unto the people.*

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joyning of hands, I pronounce that they be man and wife together, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *And the Minister shall adde this blessing.*

God the Father, God the Sonne, God the holy Ghost, bless, preserve, and keep you, the Lord mercifully with his favour look upon you, and so fill you with all spirituall benediction and grace, that you may so live together in this life, that in the world to come you may have life everlasting. Amen.

¶ *Then the Minister, or Clerk, going to the Lords table, shall say or sing this Psalm following.*

Beati omnes. Psalm 128.

Blessed are all they that fear the Lord: and walk in his wayes.

For thou shalt eat the labour of thine hands: O well is thee: and happy shalt thou be.

Thy wife shall be as the fruitfull Vine: upon the walls of thine house.

Thy children like the Olive branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosperity all thy life long.

Yea, that thou shalt see thy children's children: and peace upon Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or this Psalm.

God be merciful unto us and blesse us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon the earth: thy saving health among all nations.

Let the people praise thee, O God: yea let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the Nations upon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

God shall blesse us: and all the ends of the world shall fear him.

Glorie be to the &c. As it was, &c.

The psalm ended, and the man and the woman kneeling before the Lords table, the Priest standing at the table, and turning his face toward them, shall say

Lord have mercy upon us.

Answer Christ have mercy upon us.

Minister Lord have mercy upon us.

¶ Our Father which art in heaven, &c.

An. And lead us not into temptation.

An. But deliver us from evil. Amen.

Minister O Lord save thy servant and thy handmaid.

An. Which put their trust in thee.

Minister. O Lord send them help from thy holy place.

An. And evermore defend them.

M. Be unto them a tower of strength.

An. From the face of their enemy.

Min. O Lord hear our prayer.

A. And let our crie come unto thee.

Minister.

Minister.

O God of Abraham, God of Isaac, God of Jacob, blesse these thy servants, and sow the seed of eternal life in their mindes, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfil the same. Look, O Lord, mercifully upon them from heaven, and blesse them. And as thou didst send thy blessing upon Abraham and Sarah to their great comfort: so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy Protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

¶ *The prayer next following shall be omitted where the woman is past childbirth.*

O Mercifull God and heavenly Father, by whose gracious gift mankinde is increased: we beseech thee, assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also live together so long in godly love and honesty, that they may see their childrens children unto the third and fourth generation, unto thy praise and honour, through Jesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also after those things set in order) didst appoint that out of man (created after thine own image and similitude) woman should take her beginning, and knitting them together, didst teach that it should never be lawfull to put asunder those, whom thou by Matrimony hadst made one. O God, which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity between Christ and his Church: look mercifully upon these thy servants that both this man may love his wife, according to thy word as Christ did love his Spouse, the Church, who gave himself for it, loving and cherishing it even as his own flesh: and also that this woman may be loving and amiable to her husband as Rachel, wife as Rebecca faithfull and obedient as Sarah, and in all quietnesse sobriety, and peace, be a follower of holy and godly matrons. O Lord, blesse them both, and grant them to inherit thine everlasting Kingdom, through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest say,*

ALmighty God, which at the beginning did create our first parents Adam and Eve, and did sanctifie and joyn them together in marriage, pour upon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soul and live together in holy love unto your lives end. Amen.

¶ *Then shall begin the Communion. And after the Gospel shall be said a sermon wherein ordinarily (so often as there is any marriage) the office of man and wife shall be declared, according to holy Scripture: Or if there be no sermons, the Minister shall read this that followeth.*

ALl ye which be married, or which intend to take the holy estate of matrimony upon you, hear what holy Scripture doth say, as touching the duty of husbands towards their wives, and wives towards their husbands.

S. Paul in his Epistle to the Ephesians the fifth chapter, doth give this commandment to all married men: Ye husbands love your wives, even as Christ loved the Church and hath given himself for it, to sanctifie it, purging it in the fountain of water through the word that he might make it unto himself a glorious Congregation, not having spot, or wrinkle or any such thing, but that it should be holy and blamelesse. So men are bound to love their own wives as their own bodies. He that loveth his own wife loveth himself: For never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the Congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joyned unto his wife, and they two shall be one flesh. The mystery is great: but I speak of Christ and of the Congregation. Nevertheless, let every one of you so love his own wife even as himself.

Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that be married: Ye men, love your wives, and be not bitter unto them.

Hear also what S. Peter the Apostle of Christ, which was himself a married man, saith unto them that are married: Ye husbands, dwell with your wives according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as heirs together of the grace of life, so that your prayers be not hindered.

Hitherto ye have heard the dutie of the husband towards the wife. Now likewise ye wives, hear and learn your

your dutie towards your husbands, even as it is plainly set forth in holy scripture.

Saint Paul, in the fore-named Epistle to the Ephesians, teacheth you thus: Ye women submit your selves to your own husbands, as unto the Lord; for the husband is the wives head, even as Christ is the head of the Church, and he also is the saviour of the whole body. Therefore as the Church, or congregation is subject unto Christ: so likewise let the wives also be in subjection unto their own husbands in all things. And again he saith, Let the wife reverence her husband. And in his epistle to the Colossians, S. Paul giveth you this short lesson: Ye wives submit your selves unto your own husbands, as it is convenient in the Lord.

Saint Peter also doth instruct you very godly, thus saying, Let wives be subject to their own husbands, so that if any obey not the word, they may be won without the word, by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose apparel let it not be outward, with braided hair, and trimming about with gold, either in putting on of gorgeous apparel; but let the hidden man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner in the old time did the holy women, which trusted in God, apparel themselves, being subject to their own husbands, as Sara obeyed Abraham, calling him Lord, whose daughters ye are made, doing well, and not being dismayed with any fear.

¶ *The new married persons, the same day of their marriage, must receive the holy Communion.*

¶ The order for visitation of the Sick.

The Priest entring into the sick persons house, shall say.

PEace be to this house, and to all that dwell in it.

When he cometh into the sick mans presence, he shall say, kneeling down,

REmember not Lord our iniquities, nor the iniquities of our fore-fathers. Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious bloud, and be not angrie with us for ever.

Lord have mercie upon us.
Christ have mercie upon us.
Lord have mercie upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.
A. But deliver us from evil. Amen.
M. O Lord save thy servant.
A. Which putteth his trust in thee.
M. Send him help from thy holy place.
A. And evermore mightily defend him.
M. Let the enemie have no advantage of him.
A. Nor the wicked approch to hurt him.
M. Be unto him, O Lord, a strong tower.
A. From the face of his enemie.
M. O Lord hear our praiers
A. And let our crie come unto thee.

Minister.

O Lord, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eies of thy mercie, give him comfort and sure confidence in thee, defend him from the danger of the enemie and keep him in perpetual peace and safety through Jesus Christ our Lord.

HEar us, Almightie and most mercifull God and Saviour, extend thy accustomed goodnes to this thy servant which is grieved with sickness: visit him, O Lord, as thou didst visit Peters wives mother, and the captains servant. So visit and restore to this sick person his former health, if it be thy will, or else give him grace to take thy visitation, that after this painfull life ended, he may dwell with thee in life everlasting. Amen.

¶ *Then shall the Minister exhort the sick person after this form, or the like.*

DEarly beloved, know this, that Almightie God is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weakness and sickness. Wherefore whatsoever your sickness is, know you certainly that it is Gods visitation: And for what cause soever this sickness is sent unto you, whether it be to trie your patience, for the example of other, and that your faith may

may be found in the day of the Lord laudable, glorious and honourable, to the increase of glorie and endlesse felicitie; or else it be sent unto you to correct and amend in you whatsoever doth offend the eies of your heavenly Father: know you certainly that if you truly repent you of your sins, and bear your sickneſſe patiently, trusting in Gods mercy, for his deer son Jesus Christ his sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth to everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place.*

Take therefore in good worth the chastisement of the Lord; for whom the Lord loveth, he chastiseth, yea, as S. Paul saith he scourgeth every son which he receiveth. If ye endure chastisement, he offereth himself unto you, as unto his own children. What son is he that the father chastiseth not? If ye be not under correction (whereof all true children are partakers) then are ye bastards, and not children. Therefore seeing that when our carnal fathers do correct us, we reverently obey them: shall we not now much rather be obedient to our spiritual Father, and so live? And they for a few dayes do chastise us after their own pleasure; but he doth chastise us for our profit, to the intent he may make us partakers of his holinesse. These words, good brother, are Gods words, & written in holy scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversity it shall please his gracious goodnesse to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffring paines, adversities, troubles, and sicknesses: for he himself went not up to joy, but first he suffered paine, he entered not into his glorie, before he was crucified. So truly our way to eternal joy is to suffer here with Christ, and our door to enter into eternal life, is gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickneſſe, which is sent us profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made unto God in your baptism. And forasmuch as this life there is account to be given unto the righteous Judge, of whom must be judged without respect of persons, I require you to examine your self and your states both toward God and man: so that accusing and condemning your self for your own faults, you may finde mercie at our heavenly Fathers hand, for Christs sake; and not be accused and condemned in the fearfull judgment. Therefore I shall shortly rehearse the articles of our faith, that you may know whether you do believe as a Christian man should, or no.

¶ *Here the minister shall rehearse the articles of the faith saying thus.*

Doest thou believe in God the Father Almighty Maker of heaven, and earth? &c. *As it is in Baptism.*

¶ *Then shall the minister examine whether he be in charity with all the world, exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he have offended others, to ask them forgivenesse, and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not afore disposed his goods, let him then make his will and also declare his debts, what he oweth and what is owing unto him for discharging of his conscience and quietnesse of his executours. But men must be oft admonished that they set an order for their temporal goods and lands, when they be in health. Those words before rehearsed, may be said before the minister begin his prayer, as he shall see cause.*

The minister may not forget nor omit to move the sick person (and most earnestly to liberalitie) towards the poor.

Here shall the sick person make a special confession, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him after this sort.

OUr Lord Jesus Christ, who hath left power to his Church to absolve all sinners, which truly repent, and believe in him, of his great mercie forgive thee thine offences: and by his authority committed to me I absolve thee from all thy sin. In the Name of the Father, and of the Son and of the holy Ghost. Amen.

¶ *And then the minister shall say this collect following*

¶ *Let us pray*

O Most mercifull God, who according to the multitude of thy mercies, doest put away the sins of those who truly repent, and doest remember them no more; open thine eye

eye of mercie upon this thy ſervant, who moſt earneſtly deſireth pardon and forgiveneſſe. Renew in him, moſt loving Father, whatſoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailneſſe: preſerve and continue this ſick member in the unity of the Church: conſider his contrition, accept his teares, aſſwage his pain, as ſhall be ſeen to thee moſt expedient for him. And foraſmuch as he putteth his full truſt onely in thy mercie, impute not unto him his former ſins, but take him into thy favour through the merits of thy moſt dearly beloved Son Jeſus Christ. Amen.

¶ Then ſhall the Miniſter ſay this Pſalm.

In te Domine ſperavi. Pſal. 71.

IN thee, O Lord, have I put my truſt: let me never be put to confuſion; but rid me, and deliver me in thy righteouſneſſe, encline thine ear unto me, and ſave me.

Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to help me, for thou art my houſe of defence and my caſtle.

Deliver me, O my God, out of the hand of the ungodly; out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever ſince I was born: thou art he that took me out of my mothers womb: my praiſe ſhall be alwayes of thee.

I am become, as it were a monſter unto many: but my ſure truſt is in thee.

O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

Caſt me not away in the time of age: forſake me not when my ſtrength faileth me.

For mine enemies ſpeak againſt me, and they that lay wait for my ſoul take their counſel together, ſaying: God hath forſaken him, perſecute him, and take him, for there is none to deliver him.

Go not far from me O God: my God, haſte thee to help me.

Let them be confounded and periſh, that are againſt my ſoul: let them be covered with ſhame and diſhonour, that ſeek to do me evil.

As for me, I will patiently abide alway: and will praiſe thee more and more.

My mouth ſhall dayly ſpeak of thy righteouſneſs and ſalvation; for I know no end thereof.

I will go forth in the ſtrength of the Lord God, and will make mention of thy righteouſneſſe onely.

Thou, O God, haſt taught me from my youth up untill now: therefore will I tell of thy wonderous works.

Forſake me not, O God in mine old age, when I am gray headed: untill I have ſhewed thy ſtrength unto this generation, and thy power to all them that are yet for to come.

Thy righteouſneſſe, O God, is very high, and great things are they that thou haſt done: O God, who is like unto thee?

O what great troubles and adverſities haſt thou ſhewd me, and yet didſt thou turn and refreſh me: yea, and broughteſt me from the deep of the earth again.

Thou haſt brought me to great honour: and comforted me on every ſide.

Therefore will I praiſe thee and thy faithfulneſſe (O God) playing upon a inſtrument of muſick: unto thee will I ſing upon the harp, O thou holy One of Iſrael.

My lips will be fain when I ſing unto thee: and ſo will my ſoul whom thou haſt delivered.

My tongue alſo ſhall talk of thy righteouſneſſe all the day long: for they are confounded and brought unto ſhame that ſeek to do me evil.

Glorie be to the Father, &c.

As it was in the beginning &c.

Adding this,

O Saviour of the world ſave us, which by thy croſſe and precious bloud haſt redeemed us, help us, we beſeech thee O God.

¶ *Then ſhall the Miniſter ſay,*

THE Almightie Lord, which is a moſt ſtrong tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence and make thee know and feel, that there is none other Name under heaven given to man in whom, and through whom thou mayeſt receive health and ſalvation, but onely the Name of our Lord Jeſus Chriſt. Amen.

vid. in fol. alb. in fin. lib.
hæc oratoes ſcil. A Prayer
wⁿ there is ſmall hopes of recovery
A commendat. pr. at yᵉ poynt of Deathe
A Pr. for a man troubled in mind &c.

¶ THE COMMVNION OF THE SICK.

FOraſmuch as all mortal men be ſubject to many ſudden perils diſeaſes, ſicknesſes and ever uncertain what time they ſhall depart out of this li therefore to the intent they may be alwayes in a readineſſe to die whenſoever it pleaſe Almighty God to call them, the Curates ſhall diligently from time to t but eſpecially in the plague time, exhort their pariſhioners to the oft receiving the Church), of the holy communion of the body and bloud of our Saviour Chr w bich if they do, they ſhall have no cauſe in their ſudden viſitation to be unp for lack of the ſame. But if the ſick perſon be not able to come to the Chu and yet is deſirous to receive the Communion in his houſe, then he muſt give k ledge over night, or elſe early in the morning, to the Curate ſignifying alſo many be appointed to communicate with him: and having a convenient plac the ſick mans houſe, where the Curate may reverently Miniſter, and a good numb to receive the Communion with the ſick perſon, with all things neceſſary for ſame, he ſhall there miniſter the holy Communion.

¶ The collect.

ALmighty ever-living God, maker of mankind which doeſt correct thoſe whom thou doſt love, and chaſtiſeſt every one whom thou doſt receive, we beſeech thee to have mercie upon this thy ſervant viſited with thy hand, and grant that he may take his ſickneſs patiently, and recover his bodily health (if it be thy gracious will) and whenſoever his ſoul ſhall depart from the body, it may be without ſpot preſented unto thee, through Jeſus Christ our Lord. Amen.

The epiſtle.

MY ſon, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth him he correcteth: yea, and he ſcourgeth every ſon whom he receiveth.

The Goſpel.

VErily verily I ſay unto you, He that heareth my word, and believeth on him that ſent me hath everlaſting life, and ſhall not come into damnation, but paſſeth from death unto life.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receive the Communion himſelf, and after miniſter unto them that be appointed to communicate with the ſick.

¶ But if a man either by reaſon extremity of ſickneſſe, or for want warning in due time to the Curate for lack of company to receive him, or by any other juſt impedim do not receive the Sacrament of Ch body and bloud, then the Curate ſ inſtruct him, that if he do truely pent him of his ſins, and ſtedfaſtly lieve that Jeſus Chriſt hath ſuffe death upon the croſſe for him, and ſ his bloud for his redemption earn remembering the benefits he hath be and giving him hearty thanks therefo he doth eat and drink the body bloud of our Saviour Chriſt profitu to his ſouls health, although he do receive the ſacrament with his mouth

¶ When the ſick perſon is viſit and receiveth the holy Communion at one time, then the Prieſt (for m expedition ſhall cut off the form of t viſitation at the pſalm. (In thee, Lord, have I put my truſt) and go ſtr to the Communion.

¶ In the time of plague, ſweat, or ſ other like contagious times of ſickneſ or diſeaſes: when none of the Pariſh neighbours can be gotten to Commu cate with the ſick in their houſes, f fear of the infection: upon ſpecial queſt of the diſeaſed, the Miniſter m onely Communicate with him.

¶ The Order for the burial of the dead.

¶ The Prieſt meeting the corps at the Church ſtile, ſhall ſay; or elſe the Prieſt and Clerks ſhall ſing, and ſo go either into the Church, or towards the grave.

I Am the reſurrection an the life (ſaith the Lord He that believeth in m yea, though he were dead yet ſhall he live. An whoſo

Yo[illegible]whosoever liveth, and believeth in
[illegible]e shall not die for ever.

I C I Know that my Redeemer liveth,
and that I shall rise out of the
[illegible]es, earth in the last day, and shall be
[illegible]is li covered again with my skin, and shall
[illegible]r in see God in my flesh: yea, and I my
[illegible] to me self shall behold him, not with other,
[illegible]ying but with these same eyes.

[illegible] Chr WE brought nothing into this
[illegible]e unq world, neither may we carry any
[illegible] Ch thing out of this world.

[illegible]e ha The Lord giveth, and the Lord
[illegible]lso taketh away. Even as it pleaseth the
[illegible]plan Lord, so cometh things to passe:
[illegible] num blessed be the Name of the Lord.

[illegible] for ¶ *When they come to the grave, while the corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing.*

[illegible]easu MAn that is born of a woman hath
[illegible]wan but a short time to live, and is
[illegible]ran full of misery. He cometh up, and is
[illegible]e, cut down like a flower: he fleeth as
[illegible]dim it were a shadow, and never conti-
[illegible] Ch nueth in one stay. In the midst of life
[illegible]e fr we be in death: of whom may we seek
[illegible]uely for succour but of thee O Lord, which
[illegible]Bly for our sins justly art displeased? Yet,
[illegible]uffe O Lord God most holy. O Lord most
[illegible]d p mighty, O holy and most mercifull
[illegible]ern Saviour, deliver us not into the bitter
[illegible]hen pains of eternall death. Thou knowest
[illegible]refu Lord, the secrets of our hearts, shut
[illegible]dy not up thy mercifull eyes to our prayer
[illegible]fitd but spare us, Lord most holy, O God
[illegible]do most mighty. O holy and mercifull Sa-
[illegible]ush viour, thou most worthy Judge eternal
[illegible]ifus suffer us not at our last hour, for any
[illegible]on pains of death to fall from thee.

[illegible]m ¶ *Then while the earth shall be cast upon the body by some standing by, the Priest shall say:*

[illegible]of FOrasmuch as it hath pleased Al-
[illegible]ee, mighty God of his great mercy,
[illegible]fti to take unto himself the soul of our
dear brother here departed, we there-
fore commit his body to the ground,
earth to earth, ashes to ashes, dust to
dust, in sure and certain hope of resur-
rection to eternal life, through our
Lord Jesus Christ, who shall change
our vile body, that it may be like
unto his glorious body, according to
the mighty working, whereby he is
able to subdue all things to himself.

¶ *Then shall be said, or sung,*

I Heard a voice from heaven, saying
unto me, write, from henceforth
blessed are the dead which die in the
Lord: even so saith the Spirit, that
they rest from their labours.

¶ *Then shall follow this Lesson, taken out of the xv. chapter to the Corinthians; the first epistl.*

CHrist is risen from the dead, and
become the first fruits of them
that sleep. For by a man came death,
and by a man came the resurrection of
the dead. For as by Adam all die, even
so by Christ shall all be made alive.
but every man in his own order. The
first is Christ, then they that are
Christs at his coming. Then cometh
the end, when he hath delivered up
the kingdom of God the Father, when
he hath put down all rule, and all au-
thority, and power. For he must reign,
till he have put all his enemies under
his feet. The last enemy that shall be
destroyed is death. For he hath put
all things under his feet. But when he
saith, All things are put under him,
it is manifest that he is excepted that
hath put all things under him. When
all things are subdued unto him, then
shall the Son also himself be subject
unto him that put all things under
him, that God may be all in all: Else
what do they which are baptized over
the dead, if the dead rise not at all?
Why are they then baptized over
themselves, and why stand we alway
then jeopardy? By our rejoycing which
I have in Christ Jesus our Lord, I
die daily. That I have fought with
beasts at Ephesus after the manner of
men, what advantageth it me, if the
dead rise not again? Let us eat and
drink for to morrow we shall die. Be
not ye deceived, evil words corrupt
good manners. Awake truly out of
sleep, and sin not. For some have not
the knowledge of God, I speak this to
your shame. But some man will say,
how arise the dead? With what bo-
dy shall they come? Thou fool, that
which thou sowest, is not quickened,
except it die. And what sowest thou?
thou sowest not that body that shall
be, but bare corn, as of wheat, or some
other, but God giveth it a bodie as
his pleasure, to every seed his own
body. All flesh is not one manner of
flesh: but there is one manner of flesh
of men, another manner of flesh of
beasts, another of fishes, another of
birds. There are also celestial bodies,
and there are bodies terrestrial. But
the glorie of the celestial is one, and
the glorie of the terrestrial is another.
There is one manner glorie of the
Sun, and another glorie of the Moon,
and another glorie of the Stars: for
one Star differeth from another in
glorie: So is the resurrection of the
dead. It is sown in corruption, it riseth
again in incorruption. It is sown in
dishonour, it riseth again in honour.
It is sown in weaknesse, it riseth again

In power. It is ſown a natural bodie, it riſeth again a ſpiritual bodie. There is a natural body, and there is a ſpiritual bodie: As it is alſo written The firſt man Adam was made a living ſoule, and the laſt Adam was made a quickenning ſpirit. Howbeit, that is not firſt which is ſpirituall, but that which is natural, and then that which is ſpirituall. The firſt man is of the earth, earthy: The ſecond man is the Lord from heaven, heavenly. As is the earthy, ſuch are they that be earthy. And as is the heavenly, ſuch are they that are heavenly. And as we have born the image of the earthy, ſo ſhall we bear the image of the heavenly. This ſay I brethren, that fleſh and bloud cannot inherit the Kingdom of God, neither doth corruption inherit incorruption. Behold, I ſhew you a miſterie, we ſhall not all ſleep, but we ſhall all be changed, and that in a moment, in the twinkling of an eye, by the laſt trumpe. For the trumpe ſhall blow, and the dead ſhall riſe incorruptible, and we ſhall be changed. For this corruptible muſt put on incorruption, and this mortall muſt put on immortalitie. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then ſhall be brought to paſſe the ſaying that is written, Death is ſwallowed up into victorie. Death, where is thy ſting? Hell, where is thy victorie? The ſting of death is ſin, and the ſtrength of ſin is the Law, but thanks be unto God, which hath given us victorie through our Lord Jeſus Chriſt. Therefore my dear brethren, be ye ſtedfaſt and immoveable, always rich in the work of the Lord, foraſmuch as ye know how that your labour is not in vain in the Lord.

¶ *The leſſon ended, the Prieſt ſhall ſay.*

Lord have mercie upon us.
Chriſt have mercie upon us.
Lord have mercie upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

Anſwer.

But deliver us from evil. Amen.

Prieſt.

ALmighty God, with whom do the ſpirits of them that depart hence in the Lord, and in whom ſouls of them that be elected, after they be delivered from the burdens of the fleſh, be in joy and felicitie, we give thee hearty thanks, for that it hath pleaſed thee to deliver this thy ſervant out of the miſeries of this ſinfull world, beſeeching thee that it may pleaſe thee of thy gracious goodneſſe ſhortly to accompliſh the number of thine Elect, and to haſten thy Kingdom, that we with this our brother, and all other departed in the true Faith of thy holy Name, may have our perfect conſummation and bliſſe both in bodie and ſoul, in thy eternall and everlaſting glorie. Amen.

The Collect.

O Mercifull God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life, in whom whoſoever believeth, ſhall live though he die, and whoſoever liveth and believeth in him, ſhall not die eternally: who alſo taught us (by his holy Apoſtle Paul) not to be ſorry as men without hope, for them that ſleep in him: we meekly beſeech thee (O Father) to raiſe us from the death of ſin unto the life of righteouſneſſe, that when we ſhall depart this life, we may reſt in him, as our hope is this our brother doth, and that at the generall Reſurrection in the laſt day, we may be found acceptable in thy ſight, and receive that bleſſing which thy well-beloved Son ſhall then pronounce to all them that love and fear thee, ſaying, Come ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this we beſeech thee, O mercifull Father, through Jeſus Chriſt our Mediatour and Redeemer. Amen.

¶ The Thankſgiving of Women after Child-birth, commonly called, The Churching of Women.

The Woman ſhall come into the church, and there ſhall kneel down in ſome convenient place, nigh unto the place where the table ſtandeth, and the Prieſt ſtanding by her ſhall ſay theſe words, or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed Almighty God of his goodneſſe to give you ſafe deliverance, and hath preſerved you in the great danger of Child-birth: ye ſhall therefore give hearty thanks unto God, and pray.

Then ſhall the Prieſt ſay this Pſalm.

I Have lifted up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord

Lord: which hath made heaven and earth.

He will not ſuffer thy foot to be moved: and he that keepeth thee will not ſleep.

Behold he that keepeth Iſrael: ſhall neither ſlumber nor ſleep.

The Lord himſelf is thy keeper: the Lord is thy defence upon thy right hand.

So that the Sun ſhall not burn thee by day: nor the Moon by night.

The Lord ſhall preſerve thee from all evill: yea, it is even he that keepeth thy ſoul

The Lord ſhall preſerve thy going out, and thy coming in: from this time forth for evermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lord have mercy upon us.

Chriſt have mercy upon us.

Lord have mercy upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

A. But deliver us from evil. Amen.

M. O Lord ſave this woman thy ſervant.

A. Which putteth her truſt in thee.

M. Be thou to her a ſtrong tower.

A. from the face of her enemy.

M. Lord hear our prayer.

A. And let our cry come unto thee.

Miniſter.

Let us pray.

O Almighty God, which haſt delivered this woman thy ſervant from the great pain and peril of child-birth, grant we beſeech thee, moſt merciful Father, that ſhe through thy help may both faithfully live, and walk in her vocation according to thy will, in this life preſent, and alſo may be partaker of everlaſting glory in the life to come through Jeſus Chriſt our Lord. Amen.

The woman that cometh to give thanks muſt offer accuſtomed offerings. And if there be a Communion, it is convenient that ſhe receive the holy Communion.

¶ A Commination againſt Sinners, with certain Prayers to be uſed divers times in the year.

After morning prayer the people being called together by the ringing of a bell, and aſſembled in the Church, the Engliſh Letany ſhall be ſaid after the accuſtomed maner: which ended, the Prieſt ſhall go into the pulpit, and ſay thus.

Brethren, in the primitive Church there was a godly diſcipline, that at the beginning of Lent, ſuch perſons as were notorious ſinners, were put to open penance, and puniſht in this world, that their ſouls might be ſaved in the day of the Lord and that others admoniſht by their example, might be the more afraid to offend.

In the ſtead whereof, until the ſaid diſcipline may be reſtord again (which thing is muchto be wiſhed) it is thought good that at this time (in your preſence) ſhould be read the general ſentences of Gods curſing againſt impenitent ſinners, gatherd out of the 27. chapter of Deuteronomy, and other places of Scripture: and that ye ſhould anſwer to every ſentence, Amen: to the intent that you being admoniſhed of the great indignation of God againſt ſinners, may the rather be called to earneſt and true repentance, and may walk more warily in theſe dangerous dayes, fleeing from ſuch vices for the which ye affirm with your own mouths the curſe of God to be due.

Curſed is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftſman, and putteth it in a ſecret place to worſhip it.

And the people ſhall anſwer and ſay, Amen.

M. Curſed is he that curſeth his father and mother.

A. Amen.

M. Curſed is he that removeth away the mark of his neighbors land.

A. Amen.

M. Curſed is he that maketh the blind to go out of the way.

A. Amen.

M. Curſed be he that letteth in judgement the right of the ſtranger, of them that be fatherleſſe, and of widows.

A. Amen.

M. Curſed is he that ſmiteth his neighbour ſecretly.

A. Amen.

M Curſed is he that lieth with his neighbours wife.

A. Amen.

A. Amen.

M. Curſed is he that taketh reward to ſlay the ſoul of innocent bloud.

A. Amen.

M. Curſed is he that putteth his truſt in man, and taketh man for his defence, and in his heart goeth from the Lord.

A. Amen.

M. Curſed are the unmercifull, the fornicatours and adulterers, and the covetous perſons, the worſhippers of images, ſlanderers, drunkards, and extortioners.

A. Amen.

Miniſter.

NOw ſeeing that all they be accurſed (as the Prophet David beareth witneſſe) which do erre and go aſtray from the commandments of God, let us remembring the dreadful judgement hanging over our heads (and being alwayes at hand) return unto our Lord God with all contrition, and meekneſſe of heart, bewailing and lamenting our ſinfull life, knowledging and confeſſing our offences, and ſeeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees ſo that every tree that bringeth not forth good fruit, is hewed down and caſt into the fire.

It is a fearfull thing to fall into the hands of the living God: He ſhall pour down rain upon the ſinners, ſnares, fire and brimſtone, ſtorm and tempeſt: this ſhall be their portion to drink. For lo, the Lord is come out of his place, to viſit the wickedneſſe of ſuch as dwell upon the earth. But who may abide the day of his coming? who ſhall be able to endure when he appeareth? his fan is in his hand, and he will purge his flour, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire.

The day of the Lord cometh as a thief in the night, and when men ſhall ſay, Peace and all things are ſafe; then ſhall ſudden deſtruction come upon them, as ſorrow cometh upon a woman travailing with child, and they ſhall not eſcape. Then ſhall appear the wrath of God in the day of vengeance, which obſtinate ſinners through the ſtubbornneſs of their hearts, have heaped unto themſelves, which deſpiſed the goodneſſe, patience and long-ſuffrance of God, when he called them continually to repentance. Then ſhall they call upon me ſaith the Lord, but I will not hear: they ſhall ſeek me early, but they ſhall not finde me, and that becauſe they hated knowledge, and received not the feer of the Lord, but abhorred my counſel and deſpiſed my correction. Then ſhall it be too late to knock, when the gate ſhall be ſhut, and too late to cry for mercy, when it is the time of juſtice. O terrible voice of moſt juſt judgement, which ſhall be pronounced unto them, when it ſhall be ſaid unto them, Go ye curſed into the fire everlaſting which is prepared for the devil and his angels!

Therefore brethren take we heed betime, while the day of ſalvation laſteth: for the night cometh when none can work. But let us while we have the light, believe in the light and walk as the children of the light, that we be not caſt into the utter darkneſſe where is weeping and gnaſhing of teeth. Let us not abuſe the goodneſſe of God, which calleth us mercifully to amendment, and of his endleſs pitie promiſeth us forgiveneſſe of that which is paſt if (with a whole minde and true heart) we return unto him. For though our ſins be as red as ſcarlet, they ſhall be as white as ſnow: and though they be like purple, yet ſhall they be as white as wool.

Turn you clean, ſaith the Lord, from all your wickedneſſe, and your ſin ſhall not be your deſtruction.

Caſt away from you all your ungodlineſſe, that ye have done: make you new hearts and a new ſpirit. Wherefore will ye die, O ye houſe of Iſrael, ſeeing that I have no pleaſure in the death of him that dieth? ſaith the Lord God: Turn you then, and ye ſhall live.

Although we have ſinned, yet have we an Advocate with the Father, Jeſus Chriſt the righteous, and he it is that obteineth grace for our ſins.

For he was wounded for our offences, and ſmitten for our wickedneſſe. Let us therefore return unto him, who is the mercifull receiver of all true penitent ſinners, aſſuring our ſelves that he is ready to receive us, and moſt willing to pardon us, if we come unto him with faithfull repentance. If we will ſubmit our ſelves unto him, and from henceforth walk in his wayes, if we will take his eaſie yoke and light burthen upon us, to follow him in lowlineſſe, patience, and charity, and be ordered by the governance of his holy ſpirit, ſeeking alwayes his glory, and ſerving him duly in our vocation with thankſgiving. This if we do, Chriſt will deliver us from the curſe of the Law, and from the extreame malediction, which ſhall light upon them that ſhal be ſet on the left hand, and he will ſa

set us on his right hand, and give us the blessed benediction of his Father, commanding us to take possession of his glorious kingdom: unto the which he vouchsafe to bring us all for his infinite mercy. Amen.

¶ *Then shall they all kneel upon their knees, and the Priest and Clerks kneeling, where they are accustomed to say the Litany, shal say this Psalm.*

Miserere mei Deus Psal. 51.

HAve mercy on me, O God, after thy great goodnesse according to the multitude of thy mercies do away mine offence.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickednesse: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me to hear of joy and gladnesse, that the bones which thou hast broken may rejoyce.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart (O God:) and renew a right spirit within me.

Cast me not away from thy presence, and take not the holy spirit from me.

O give me the comfort of thy help again: and stablish me with thy free spirit.

Then shall I teach thy wayes unto the wicked: and sinners shall be converted unto thee.

Deliver me from bloud-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips (O Lord:) and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion: build thou the wall of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullocks upon thine altar.

Glorie be to the Father, &c.

As it was in the beginning, &c.

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

A. But deliver us from evil. Amen.

M. O Lord save thy servants.

A. Which put their trust in thee.

M. Send them help from above.

A. And evermore mightily defend them.

M. Help us, O God, our Saviour.

A. And for the glorie of thy Names sake, deliver us, be mercifull unto us sinners for thy Names sake.

M. O Lord hear our prayer.

A. And let our cry come unto thee.

Minister.

¶ Let us pray.

O Lord we beseech thee mercifully hear our prayers, and spare all those which confesse their sins unto thee: that they, whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God, and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turn from sin, and be saved: mercifully forgive us our trespasses, receive and comfort us, which be grieved and wearied with the burden of our sins. Thy propertie is to have mercie, to thee onely it appertaineth to forgive sins: spare us therefore, good Lord: spare thy people whom thou hast redeemed, enter not into judgement with thy servants which be vile earth, and miserable sinners, but so turn thine ire from us, which meekly acknowledge our vilenesse and truly repent us of our faults; so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ *Then shall the people say this that followeth, after the Minister.*

TUrn thou us, O good Lord, and so shall we be turned: be favourable, O Lord, be favourable to thy people, which turn to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long-suffering, and of great pity. Therefore spare thy people, good Lord, spare them, whom thou hast redeemed, and let not thine anger endure for ever upon us. Spare us, good Lord, spare us, we pray thee, when we deserve punishment, and in thy wrath remember mercie. Spare thy people, good Lord: spare them, and let not thine inheritage be brought to confusion. Hearken, O Lord, for thy mercie is great, and after the multitude of thy mercies look upon us.

GODLY PRAYERS.

¶ A prayer containing the duty of every true Christian.

O Most mighty God mercifull and loving Father, I wretched sinner come unto thee in the Name of thy dearly beloved Son Jesus Christ, my onely Saviour and Redeemer: and I most humbly beseech thee, for his sake, to be mercifull unto me, and to cast all my sins out of thy sight and remembrance, through the merits of his bloudy death and passion.

Powre upon me (O Lord) thy holy Spirit of wisdom and grace: govern and lead me by thy holy word, that it may be a lantern unto my feet, and a light unto my steps. Shew thy mercie upon me, and so lighten the naturall blindnesse and darknesse of my heart through thy grace, that I may daily be renewed by the same spirit and grace, by the which (O Lord) purge the grosnesse of my hearing and understanding that I may profitably read hear, and understand thy word, and heavenly will, believe and practise the same in my life and conversation, and evermore hold fast that blessed hope of everlasting life.

Mortifie and kill all vices in me, that my life may expresse my faith in thee: mercifully hear the humble suit of thy servant, and grant me thy peace all my daies graciously pardon mine infirmities, and defend me in all dangers of bodies, goods, and name: but most chiefly my soule, gainst all assaults temptations, accusations subtil baits and sleights of that old enemy of mankinde Satan, that roaring lion, ever seeking whom he may devour.

And here (O Lord) I prostrate with most humble minde, and crave of thy divine Majesty to be mercifull unto the universall Church of thy Son Christ: and especially according to my bounden duty, beseech thee for his sake, to bless, save, and defend the prince, and every member thereof, thy servant our dear and soveraign lord, King *Charles*, increase his royal heart with true godly zeal, and love of the same, and grant him victorie over all his enemies, a long, prosperous and honourable life upon earth, a blessed and life everlasting.

Moreover, O Lord, grant unto Majesties most honourable counsell and every other member of this Church of *England*, that they and in our severall callings, may truly godly serve thee: plant in our hearts true, fear, and honour of thy Name, obedience to our Prince, and love our neighbours: increase in us the Faith and religion: replenish our minds with all goodnesse, and by thy great mercy keep us in the same till the end of our lives: give unto a godly zeal in prayer, true humility, prosperity, perfect patience in adversity and continual joy in the holy Ghost.

And lastly, I commend unto thy fatherly protection, all that thou hast given me, as wife, children, and servants. Aid me, O Lord, that I may govern, nourish, and bring them up in thy fear and service. And forasmuch as in this world I must always be at war and strife, not with one sort of enemies, but with an infinite number, not onely with flesh and bloud, but with the devil which is the prince of darknesse, and with wicked men, executors of his most damnable will: grant me therefore thy grace, that being armed with thy defence, I may stand in the battell with an invincible constancie against all corruption, which I am compassed with on every side, untill such time as I having ended the combat, which during this life I must sustain, in the end I may attain to thy heavenly rest which is prepared for me and all thine Elect, through Christ our Lord and onely Saviour. Amen.

Certain

Certain godly Prayers to be used for sundry purposes.

A general confession of sins to be said every morning.

O Almighty God, our heavenly Father, I confesse, and acknowledge that I am a miserable & a wretched sinner, and have manifold ways most grievously transgressed thy most godly commandements through wicked thoughts, ungodly lusts, sinfull words and deeds, committed in my whole life. In sin am I born and conceived, and there is no goodnesse in me, inasmuch as if thou shouldest enter into the streight narrow judgement with me, judging me according unto the same, I were altogether able to suffer and abide it, but must needs perish, and be damned for ever: so little help, comfort, or succour, is there either in me, or in any other creature. Onely this is my comfort, (O heavenly Father) that thou didst not spare thy onely dear beloved Son, but didst give him up to the most bitter and most vile and slanderous death of the crosse for me, that he might so pay the ransom for my sins, satisfie thy love, judgement, still and pacifie thy wrath, and reconcile me again unto thee, and purchase me thy grace and favour, and the everlasting life. Wherefore through the merit of his most bitter death and passion, and through his innocent blod shedding. I beseech thee, O heavenly Father, that thou wilt vouchsafe to be gracious and mercifull unto me, to forgive and pardon me all my sins, to lighten my heart with thy holy Spirit, to renew, confirm, and strengthen me with a right and perfect faith, and to inflame in me love towards thee and my neighbour, that I may henceforth with a willing and glad heart walk as becometh me, in thy most godly commandments, and so glorifie and praise thee everlastingly. And also that I may with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities, and even in the very pangs of death, cry boldly and manly unto thee, and say, *I believe in God the Father Almighty, Maker of heaven and earth*, &c. But O Lord God heavenly Father, to comfort me herein affliction and temptation with these articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed unto, and called upon for it, I come unto thee, to pray and beseech thee both for that, and for all other my necessities; even as thy dearly beloved Son our Saviour Jesus Christ himself hath taught us. And from the very bottom of my heart I cry and say, *Our Father which art in heaven, &c.*

Prayers to be said in the Morning.

O Mercifull Lord God, heavenly Father, I render most high laud, praise and thanks unto thee that thou hast preserved me, both this night, and all the time and dayes of my life hitherto under thy protection, and hast suffered me to live unto this present hour. And I beseech thee heartily, that thou wilt vouchsafe to receive me this day, and the residue of my whole life, from henceforth into thy tuition, ruling and governing me with thy holy Spirit, that all manner of darknesse of misbelief, infidelity, and of carnal lusts and affections may be utterly chased and driven out of my heart, and that I may be justified and saved both body and soul through a right and perfect faith, and to walk in the light of thy most godly truth, to thy glorie and praise, and to the profit and further: and of my neighbour, through Jesus Christ our Lord and Saviour. Amen.

ALl possible thanks, that we are able we render unto thee, O Lord Jesus Christ, for that thou hast willed this night past to be prosperous unto us: and we beseech thee likewise to prosper all this same day unto us for thy glorie, and for the health of our soul, and that thou which art the true light, not knowing any going down, and which art the sun eternal giving life, food and gladnesse unto all things, vouchsafe to shine into our mindes, that we may not any where stumble to fall into any sin; but may through thy good guiding and conduction come to the life everlasting. Amen.

O Lord Jesus Christ, which art the true Sun of the world, evermore arising and never going down, which by thy most wholesom appearing and light doest bring forth, preserve, nourish, and refresh all things, as well that are in heaven, as also that are on earth: we beseech thee mercifully and favourably to shine into our hearts, that the night and darknesse of sins, and the mists of errour on every side driven away, thou brightly shining within our hearts, we may all our life

time go without any ſtumbling or offence, and may decently and ſeemly walk (as in the daytime) being pure and clean from the works of darkneſſe, and abounding in all good works, which God hath prepared for us to walk in, which with the Father, and with the holy Ghoſt liveſt and reigneſt for ever and ever. Amen.

A Prayer againſt temptation.

O Lord Jeſus Chriſt, the onely ſtay and fence of our mortal ſtate, our onely hope, our onely ſalvation, our glorie, and our triumph, who in the fleſh (which thou haſt for our onely cauſe taken upon thee didſt ſuffer thy ſelf to be temped of Satan, and who onely, and alone of all men, didſt utterly overcome and vanquiſh ſin, death, the world, the devil, and all the kingdom of hell: and whatſoever thou haſt ſo overcomed for our behoof it is that thou haſt overcomed it, neither hath it been thy will to have any of thy ſervants to keep battel, or fight with any of the aforeſaid evils, but of purpoſe to reward us with a crown of the more glorie for it. And to the intent that thou might eſt likewiſe overthrow Satan in thy members, as thou haſt before done in thine own perſon, give thou, we beſeech thee unto us thy ſouldiers (O Lion moſt victorious of the Tribe of Juda) ſtrength againſt the roaring Lion which continually wanderith to and fro, ſeeking whom he may devour. Thou being that ſame Serpent, the true giver of health and life, that was nailed on high on a tree, give unto us (thy ſilly ones) wilingneſs againſt the deceitfull awaiting of the moſt ſubtile Serpent. Thou being a Lamb as white as ſnow, the vanquiſher of Satans tyrannie, give unto us thy little ſheep, the ſtrength and virtue of thy Spirit, that being in our own ſelves weak and feeble, and in thee ſtrong and valiant, we may withſtand and overcome all aſſaults of the devil, ſo that our Ghoſtly enemy may not glorie on us, but being conquered through thee we may give thanks to thy mercie, which never leaveſt them deſtitute that put their truſt in thee: who liveſt and reigneſt God for ever without end. Amen.

A Prayer for the obtaining of wiſdom.

O God of our Fathers and Lord of mercy, thou that haſt made all things with thy word, and ordained man through thy wiſdom, that ſhould have dominion over the creature which thou haſt made, that ſhould order the world according equity and righteouſneſſe, and execute judgement with a true heart, give me wiſdom, which is ever about thy throne, and put me not out from among thy children: for I thy ſervant, and ſon of thy handmaid am a feeble perſon of a ſhort time, and too young in underſtanding of thy judgement and law: yea though a man be never ſo perfect among the children of men, if thy wiſdom be not with him, he is be nothing worth. O ſend thy wiſdom out of thy holy heavens, and from the ſeat of thy Majeſty, that ſhe may be with me, that I may know what is acceptable in thy ſight, for ſhe knoweth and underſtandeth all things, and ſhe ſhall conduct me ſoberly in thy works, and preſerve me in her power, ſo ſhall my works be acceptable. Amen.

A Prayer againſt worldly careſulneſſe.

O Moſt deare and tender Father, defender and nouriſher, endue us with thy grace, that we may caſt off the great blindneſſe of our minds, and careſulneſſe of worldly things, and may put our whole ſtudy and care in keeping of thy holy law, that we may labour and travel for our neceſſities in this life, like as the birds of the air, and the lillies of the field without care: For thou haſt promiſed to be carefull for us, and haſt commanded that we ſhould caſt all our care upon thee: which liveſt and reigneſt world without end. Amen.

A Prayer neceſſarie for all perſons.

O Merciſull God, I a wretched ſinner acknowledge my ſelf bound to keep thy holy commandments, but yet unable to perform them, and to be accepted for juſt, without the righteouſneſſe of Jeſus Chriſt thy onely Son, who hath perfectly fulfilled thy law, and to juſtifie all them that believe and truſt in him. Therefore grant me grace, I beſeech thee, to be occupied in doing of good works, which thou commandeſt in holy Scripture, all the dayes of my life to thy glory: and yet to truſt onely in thy mercie, and in Chriſts merits to be purged from my ſins, and not in my good works be they never ſo many. Give me grace to love thy holy word fervently, to ſearch the Scriptures diligently, to read them

em humbly, to understand them
ly, to live after them effectually. Or-
my life, O Lord, that it may be
way acceptable unto thee. Give me
grace not to rejoyce in any thing that
leaseth thee, but evermore to de-
ght in those things that please thee,
they never so contrary to my de-
es. Teach me so to pray, that my
titions may be graciously heard of
ce. Keep me upright among diversi-
s of opinions and judgements in the
rld, that I never swerve from thy
th taught in holy Scripture. In
sperity, O Lord, save me, that I
x not proud. In adversity help me,
at I neither despair nor blaspheme
y holy Name, but taking it patient-
to give thee thanks, and trust to be
live ed after thy pleasure. When I
ppen to fall into sin through frailty:
beseech thee to work true repentance
my heart, that I may be sorry
ithout desperation, trust in thy
ercy without presumption, that I
ay amend my life, and become truly
ligious without hypocrisie, lowly in
art without fainting, faithfull and
ust without deceit, merry without
ghtlesse, sad without distrust, sober
ithout slothfulnesse, content with
y own without covetousnesse, to tell
y neighbour his faults charitably
ithout dissimulation, to instruct my
buthold in thy laws truly, to obey
ur King and all governours under
m unfeignedly, to receive all laws
nd common ordinances (which dis-
gree not from thy holy word) obe-
diently, to pay every man that which I owe unto him truly, to back-bite no man, nor slander my neighbour secretly, and to abhor all vice, loving all goodnesse, earnestly, O Lord, grant me thus to do, for the glorie of thy holy Name. Amen.

A Prayer for patience in trouble.

HOw hast thou (O Lord) humbled and plucked me down? I dare now unneths make my prayers unto thee, for thou art angry with me, but not without my deserving. Certainly I have sinned, Lord, I confesse it: I will not deny it: but oh my God! pardon my trespasses, release my debts, render now thy grace again unto me, stop my wounds, for I am all forplagued and beaten: yet Lord, this notwithstanding, I abide patiently, and give mine attendance on thee continually, waiting for relief at thy hand, and that not without skill, for I have received a token of thy favour and grace towards me, I mean thy word of promise concerning Christ, who for me was offered on the rosse for a ransom a sacrifice, and price for my sins: wherefore according to that thy promise defend me, Lord, by thy right hand, and give a gracious ear to my requests, for all mans staves are but vain. Beat down therefore mine enemies thine own self with thy power, which art my onely aider and protectour, O Lord God Almighty. Amen.

FINIS.